

# The Explanation of The Factors of Enlightenment

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## Translator's Note

It is a great pleasure and honor for me to translate this delightful and essential book of the Dhamma based on the authentic teachings of the Buddha, the Thirty Seven Factors of Enlightenment, by the Most Venerable *Rerukāne Chandawimala Mahā Nāyaka Mahā Thero*.

The first time I visited him, it was with his personal physician, *Dr. Nānāyakkara*, who kindly treated him until the Venerable Thera's last breath in the year 1997. By the time of our visit he was blind and mostly bedridden. I think it was on that very bed that he was cremated in accordance with his last will.

Since that first time, I visited the Bhante from time to time during my vacations. He was under the care of his dedicated attendant monk *Ven. Kirioruwe Dhammananda*. On each visit, *Ven. Dhammananda* would announce loudly, but respectfully, with his natural, gentle voice saying, "*Nayaka Hamuduruwane Menna Seelananda Hamuduruvo wedalā Rathmalane*" (Ven. Bhante, here is Ven. Seelananda who has come from Rathmalana). That was how *Ven. Dhammananda* introduced me to this great Bhante who in his last years could no longer see. In this manner I had the opportunity to meet and discuss some points of the Dhamma and receive instructions for meditation from this most Venerable *Mahā Nāyaka Thero*.

Unfortunately, I could not see him again after 2002 when I came to the United States to disseminate the word of the

Buddha. When I went to Sri Lanka in 2010, one of my true friends (*kalyāna mitta*) Dr. Sirisena Bookoladeniya) "*Siri Ayya*," gave me a book written in poetical Sinhalese by Dr. Lalith Wijesinghe from the General Hospital at Kandy. I read this book while in seclusion at a forest hermitage and during my leisure time, I translated it into English under the title "The Eye."

Having seen this book, a well-known Sri Lankan journalist, Mr. Denagama Siriwardhane had inquired about its translator. It was again through Dr. Sirisena Bookoladeniya, Mr. Denagama Siriwardhana and Mr.M.D. Dharmasekara who has sponsered for the publication of this book, that the famous and inspiring book "Bodhipakshika Dharma Vistaraya", the original Sinhala version by the Ven. Maha Nayaka Thero was sent to me for translation. Having understood the significance of this book, with a great respect for the *Mahā Nāyaka Thero* and the words of the Buddha, it was with a humble and delighted mind that I accepted the invitation to translate this book.

It is a fact that translating a book of this caliber written by an erudite monk using, not only classic Sinhalese, but also Pali, Sankrit, and the language of the *Abhidhamma*, was not an easy task. Nonetheless, I always strived to remain true to the expression of the Venerable author. However, sometimes it might not be in as lovely a language as the original for non-Buddhist readers. While traveling in other countries and in various states in the U.S.A. and when leading retreats, I have made an attempt to put in time and energy for the sole



purpose of spreading the word of the Buddha among English readers. If those readers benefit from this translation, my humble effort will have been well served.

I sincerely thank *Ven. Kirioruwe Dhammananda* Nayaka Thero, the present abbot of Sri Vinayāṅkārārāmayā, Pokunuwita Sri Lanka, *Ven. Kukulpane Sudassi* [one of my Dhamma brothers], *Mr. Denagama Siriwardhana*, *Mr.M.D. Dharmasekara* and *Dr. Sirisena Bookoladeniya* for entrusting this effort to me. By the same token, my special thanks and gratitude is due to Loi Luong (Jivaka) from the USA for editing this book.

Finally, as everybody knows, readers are the best reviewers. We fervently wish that the readers of this much-appreciated work will take the maximum benefit of it by not only reading and understanding it, but by putting it into practice in daily life. This is only one of the volumes of books written by this great Venerable Monk. Let us all wish him freedom from samsāra and the attainment of the supreme bliss of Nibbana!

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NB: The translator has added some words for the convenience of the reader within the square brackets [...]

# Preface

These five aggregates,<sup>1</sup> which are identified by people either as a being, individual or as a person, due to their ignorance, are nothing but a least bit of satisfaction and a whole mass of suffering. Here, there are many dangers. Though nourished with food and drinks with the intention of maintaining these five aggregates they are constantly decaying. With aging one becomes quite deformed due to loss of flesh and blood, swollen of sinews, shrunken and discoloration of skin, crooked-body, grey hairs and beard, and loss of teeth. At the same time, one becomes impaired in seeing and hearing, and weakend in mindfulness and clear comprehension. Further, the body loses sensitivity to flavor and odor and becomes frail and shaky. From the eyes an endless flow of tears and mucus. Thus, as a whole, this body becomes full of offensive odor.

At this stage, those who admired, embraced, kissed and gave heart-felt affections to this body by saying; such words as "you're the gem, the golden-bar, my angel", would even never want to come closer or wish to look at it. It is the same form that was loved and led to attachment by oneself and others earlier. This is really a great *dukkha* (discomfort). What is the cause of this discomfort of decay? Who is the enemy that causes it? There is no other cause apart from

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<sup>1</sup> [Form, feelings, perception, volitional formations and consciousness]

conditions for the arising of decay. There is no other enemy than the condition of decay. Decay is the nature of conditionality. Whenever a condition arises it also comes with the state of decay. The cause of arising of decay as well as the enemy that forms decaying are nothing but these five aggregates. It is the same five aggregates that are decaying. These five aggregates are not to be attached to or to be frightened of.

This body is a breeding center for various kinds of diseases. How much and to whatever extent we take care of it there is no escape from the wrath of diseases. Just as if two strong men fasten a rope around the head and tie it up or hammer it with a hammer or pierce it with a dart, in this body, there develops painful cranial and neurological diseases. There are ear-diseases and dental-diseases that produce severe piercing pain in the ears and teeth. There arise eye-diseases, which produce severe pain as if someone put chili powder or glass shards into the eyes. In the nose too, there arise diseases, which produces a constant runny nose, smelly mucus, bleeding, or pus like the fluid of a decomposed coconut. Similarly, there arise diseases in the chest and stomach, which produce severe pain as if someone is either cutting with a knife or piercing with a dart or burning with fire.

In this body there arises tuberculosis; which causes the deterioration of seven elements of the body [According to Ayurveda: chyle, haemoglobin, muscle tissue, fat or adipose

tissue, bone-tissue incling cartilage, bone marrow, sperm and ovum] and prolong suffering, leprosy that starts from ears, nose, and fingers and hands and causes for the gradual deterioration, putridity and dilapidation of the body and prolonged suffering. Likewise, in this body, there arise diseases and ailments prolong suffering, such as wounds, rashes, and cancer and paralysis which cause extended suffering and epilepsy, which causes fainting and unconsciously falling here and there, etc. Thus, many different kinds of diseases arise in this body. In the world, though there are causes for the arising of diseases, as a stone immersed in water does not dissolve unlike a ball of clay, if there is no nature of occurring diseases then no diseases will arise in this body to be of concern for the causes of diseases. All diseases arise because there is the causation of arising diseases in this body. Therefore, truly it is to be said that both the cause of arising diseases as well as the enemy that produces diseases is nothing but these aggregates of form.

What we call disease itself is kind of form in this aggregate of form. The true cause of suffering of decay is also this aggregate of form, which is considered as the body. The enemy that brings suffering of disease is also this body. Since this body itself is the disease, the cause of disease, and the enemy that bears the disease, this aggregate of form, which is called body is not something to be attached to but to be afraid of.

Whatsoever conditions that have arisen continue to decay and then come to dissolution. Dissolution means disappearance. Since all forms that are produced and supported by nutrition come to decay and death, for the continuation of this body all beings have to take more and more foods and drinks daily. The same is true to gain happiness and rapture. It is because of instantaneous decay and disappearance of temporal happiness and rapture that one has to make repeated effort and expend much energy over and over again to get back happiness. The constant disintegration and dissolution of form, happiness, and rapture that we have gained with great striving and expenditure of much energy on this striving itself is a great suffering. Since there is the nature of disintegration and dissolution of all volitional formations, beings cannot live in one existence forever. While unsuccessfully striving for survival by various means all beings have to face death. Then they will have to depart from their cherished belongings and beloved ones. One's possessions such as wealth, gains, sons and daughters, and spouse to whom they love and are attached even not second to life will have to be departed. Separation from beloved ones is a great suffering for beings. Since the five aggregates are subject to decaying, disintegration and dissolution, beings often have to commit many different unwholesome deeds as well to avoid suffering and obtain happiness. The consequence of such deeds is rebirth in hells. That is the greatest suffering.

Though there are many considerable reasons for death, if there is no nature of death in the five aggregates no enemy or any other thing can cause death. Since there is the nature of death in these five aggregates no one can escape from death by any means, or by any power. The real cause for the suffering of death for beings is nothing but the five aggregates themselves. The enemy that causes suffering of death, is also none other than the five aggregates. What dies is also the five aggregates.

Since these five aggregates, which constantly are changing, exhausting, disintegrating and dissolving, it is a great suffering. Nevertheless all beings intend to be free from suffering and obtain happiness, and try to find ways to be free from suffering and gain happiness. There is a path taken by ordinary people to be free from suffering and gain happiness and a path taken by the Buddha. Of the two paths, the path taken by the ordinary people is ever changing, exhausting, disintegrating and a desolating path. It is like mending the five aggregates and protecting them from being change so that they do not decay disintegrate or end. The path that was taken by the Buddha is the path to be free from the five aggregates that are in the nature of decaying, disintegrating and ending in dissolution, and to attain the unconditioned state of *Nibbāna*.

It is an impossible task to direct these five aggregates to the nature of non-decaying, non-exhausting, non-disease, non-disintegrating and non-dissolution. In the past, nobody

could do it with any power. In the future too nobody would be able to do it by any force. If there is an effort for that purpose it will be entirely meaningless. The Fully-Awakened Buddha having understood this, avoided the path that is taken by unenlightened ordinary people and tread the perfect path to be free from the five aggregates of suffering and attain *Nibbāna*.

Those who wish to be free from suffering should take the path that was taken by the Buddha without making a fruitless effort to make the coreless five aggregates as permanent, fortunate and happiness but to make full effort to be free from the five aggregates of suffering and attain the supreme bliss of *Nibbāna*.

The path taught by the Buddha to be free from the aggregates of suffering, suffering from hell and the attainment of the bliss of *Nibbāna* is the development of the factors of Enlightenment. In the past whoever attained *Nibbāna* attained it through the path of the factors of Enlightenment. Those who will attain *Nibbāna* in the future will attain it the same way. This is the only way; there is no other way to *Nibbāna*. Therefore, those who wish to attain *Nibbāna* may learn these factors of Enlightenment well and develop them in their minds!

At the anniversary of the Buddha [2500 years anniversary of the passing away of the Buddha], there has been a considerable increase in the number of the people who

have the mentality of seeking the Dhamma and *Nibbāna*. This book, "The Explanation of the Factors of Enlightenment" was written by us to provide a way for them to gain a clear knowledge of the factors of Enlightenment easily. Whoever can read Sinhalese; by reading this book, without much effort, can gain a correct knowledge of the thirty seven (37) factors of Enlightenment. There are no such things or obstacles like the analysis of words, analysis of root-suffixes or the formation of words here, which lead into further confusion of the facts and weariness of the reader.

Herewith having introduced the Thirty Seven (37) Factors of Enlightenment separately in simple Sinhalese language, their specific descriptions and how to develop them and the benefits of the development of these factors are explained.

May the *Dhamma* shine in the world!

*Ven. Rerukāṇe Chandawimala Thero*

BE.2499

May 30, 1955

Pokunuwita Sri Vinayāṅkārārāmaya

Sri Lanka



# The Explanation of the Factors of Enlightenment

*Homage to the Sublime One, the Worthy One, the Fully Enlightened One.*

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If the individual wandering in this long *samsara*, the cycle of birth and death would not be able to attain liberation of *Nibbāna*, the number of times that he or she would be reborn in different realms in future and reach the state of decay and death would be quite incalculable. Similarly, it would be immeasurable the number of times that one would accumulate wealth while facing much trouble and the effort expanded to protect them from others, from destruction or robbery. Also it would be immeasurable the number of times that one's beloved wife and children would be abducted by others. The time that one would be blamed, scolded, beaten, and killed would be also immeasurable. The instances that one would face famines and droughts and face death would be also quite immeasurable.

There is no restriction to striving, being sorrowful, fearful and sad for a variety of reasons. There is also unlimited potential of being born in four woeful states and facing severe pain and suffering. Therefore, this *samsāra* is a great string of suffering, a great mass of suffering. There is no safe place to escape and live free from this mass of suffering in any of the whole three world systems: sensual sphere,

material sphere, and the immaterial sphere. The only safe "place" for the release of this mass of suffering is *Nibbāna*.

The path to *Nibbāna* or the door to *Nibbāna* is open only during the time of the birth of the Buddha. As long as the teaching of the Buddha exists in the world the path to *Nibbāna* is open or in other words the door to *Nibbāna* is not closed. Now, the teaching of the Buddha is widespread in the world. For those who wish to be free from suffering and attain *Nibbāna*, this indeed is a very good time to make effort. One should not this very rare and invaluable opportunity simply slip away thinking that it is not yet the time for striving. Attainment of *Nibbāna* is the highest goal of following the teachings of the Buddha. Therefore, during this great time, during which the path to *Nibbāna* is open and the teaching of the Buddha is flourishing in the world, everyone should make effort to enter the city of *Nibbāna* by following the path.

The only way to reach *Nibbāna* is arousing the supra-mundane knowledge of the path of stream enterer, once returner, non-returner and the path of *Arahantship* in one's mind. Bodhi is another name used for those knowledges. There is a group of things (*dhammās*), which are conducive to gain those supra-mundane knowledges. They are called Enlightenment Factors (*Bodhi Pākshika Dharma*). The thing to be done for the attainment of the Supreme knowledge of the path is developing those Enlightenment Factors. In other words, that is the development of morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). If put it in

another way, this is the gaining of the seven kinds of purity, one being the purity of morality. The thing to be done for the development of the Enlightenment Factors is the establishment of morality and developing both serenity and insight (*samatha-vipassanā*). Knowledge cannot be purchased; but to be gained only through learning. In the same manner, it should be understood clearly that this supreme knowledge could be gained only through developing both serenity and insight, and not through acts of generosity, erecting places of worship or performing different kinds of rituals or ceremonies.

By the same token, this unsurpassed supra-mundane knowledge of path cannot be gained easily, within a short period of time, but it takes a long time and with much effort. For this purpose one must strive for thousands of years or even hundreds or thousands of lifetimes. That supra-mundane knowledge of path is worthy to be achieved by one even by sacrifice and striving for a long time. One should not be discouraged by thinking of the effort required over many thousand years or thousands of lifetimes. If one does not attain *Nibbāna*, forget about the time that every individual will have to suffer in *samsāric* life in future, even the time itself that one would have to cry would be longer than thousand years. Therefore, irrespective of time one should make effort to achieve this supra-mundane knowledge of path.

That supra-mundane knowledge of path which offers *Nibbāna* to beings through the release of *samsāric* suffering is

not something to be gained or owned only by forest dwelling monks but to be gained by clergies, all laypersons, women, and men, young and old alike. If the Enlightenment Factors are developed and cultivated as required, even the householders can achieve this supra-mundane knowledge of the path.

Both city-dwelling and village-dwelling monks would be able to gain it. However, if they do not follow the real path even the forest-dwelling monks cannot achieve it [though they dwell in the woods].

There are two methods to develop these Enlightenment Factors. One is developing them whenever one has free time while doing other daily activities and nurturing wife and children. The other method is to stop all other activities and undertake the journey to *Nibbāna* as one's major task to be deeply engaged in. Those who are deeply engaged in it could gain supra-mundane knowledge of path quickly. And those who are slow would take a longer time. Sometimes that may be even eons of time. However, whether a monastic or not, it is quite impossible for everyone to engage in it in depth. That can be done only by those who are ready to bear up any situation like; the sun, dewdrops, rain, cold, heat, and to be compliant with any kinds of food whether it is moderate or scanty and those who possess a healthy and energetic body, who can be awake and remain in one posture for long period of time. Such persons are not common in the world.

Those who strive to follow the serious practitioners even without having an endurable body, simply assuming morality alone is sufficient will surely fail in their efforts. One should not belittle the method of practicing and developing the Enlightenment Factors but practice little by little as time permits. One day these practices will come to perfection for the attainment of supra-mundane knowledge of path. Those who meet the Buddhas and attain different levels of enlightenment like stream-enterer and gain liberation are those who in their previous lives have practiced and developed Enlightenment Factors and achieved success in their perfection. Some persons being disgusted of *samsāric* existence and thinking 'practicing morality and concentration as a householder is entirely insufficient' strive to find places and teachers to go forth. However, when they do not find places for going forth, even without developing the Enlightenment Factors as they could as householders simply waste their time by blaming others. This is unwise.

Those who want to go forth in order to practice meditation and to seek *Nibbāna* should have strong, healthy and compliant bodies as mentioned earlier. Most folks go forth with a devoted heart and begin the advanced practices and lament when they fall sick and realize their lack of capability. Therefore, those who would like to go forth should contemplate whether they have enough energy to do it and whether there is support in case of bad health.

Some who make a commitment to engage in activities pertaining only to *Nibbāna* and have left their household life, engage in affairs connected to their former wife and children. No one can finish all the householder duties prior to undertaking the practice. Usually when one attempts to finish such duties they multiply. Thus, one should forget about completing all the work and start to practice the *Dhamma*. Note that no one can finish all of one's duties even before death. Therefore, the intention to complete all responsibilities must be given up in preference for the release of *samsāric* suffering. And this can be done as far as possible, while engaged in other activities. Some monks express their wishes to go to the forests to practice meditation after completing their duties to their monasteries and disciples. They will also face a similar situation to that of laypersons mentioned above. Therefore, the monks who live as the village-dwellers or city-dwellers may also practice and develop the Enlightenment Factors wherever they live, without thinking of the future or postponing the practice of *Dhamma*. Only those who practice in such a way could be able to gain the fruits of their recluseship. May none of our monks think that it is a great privilege to become famous and gain titles such as 'Nāyaka', 'pandit', 'speaker', 'activist', 'author', or be surrounded by a large number of devotees or rich land owners and live in a huge monastery. Bearing whatever difficulties, even with starving, may they practice and develop the Enlightenment Factors at least a little bit and think that itself is the greatest thing!

Some monks are confined only to *sīla* (morality). They speak about *sīla*, highly appreciate *sīla*, expect everything from *sīla* and simply hold on to *sīla*. That itself is a wrong view. It is just like securing a fence around a field but not cultivating and sow seeds. Once Ven. *Bhadda* approached Ven. *Ananda* and asked, "Venerable Sir, for what purpose has the Blessed One taught these skills in *sīla*?" Then Ven. *Ananda* said, "Ven. *Bhadda*, whatever skills in *sīla* taught by the Blessed One were taught for the purpose of developing and cultivating the four establishments of mindfulness."

*(Yānimāni āvuso bhadda kusalāni sīlāni vuttāni bhagavatā  
imāni kusalāni sīlāni yāva deva catunnam satipatthānānam  
bhāvanāya vuttāni bhagavatā).*

Thus, Ven. *Ananda* lets us understand the purpose of *sīla* as the foundation upon which to practice and develop the Enlightenment Factors so as to derive the maximum benefit from *sīla*.

Those who practice meditation at home, as time permits, can sometimes be discouraged by those who are highly engaged in five sensual pleasures and evil deeds. Such negative attitudes are expressed as "How could you practice this path while living as a layperson? You should go forth" etc. And some even insult and disturb those who are practicing the *Dhamma*. It is no doubt a great offence to criticize village or city dwelling monks practicing the *Dhamma* with disparaging remarks.. As a result the offenders will far removed from any progress towards *Nibbāna*. For those who

have no confidence in the practice of the *Dhamma*, it is better to refrain from discouraging and disturbing others who are practicing the *Dhamma*. This will prevent them from falling into the pit of embers.

The beginning step for one who aspires to practice and develop the Enlightenment Factors should be the establishment of *sīla*. *Sīla* here means daily *sīla*. For lay persons it is the five precepts. It is even better to observe the eight precepts; ending with right livelihood as the daily precepts embedded in the three factors of the Noble Eightfold Path – Right speech, Right action and Right livelihood. If possible even eight precepts or ten precepts could be observed as the daily precepts.

Uninstructed worldly person's precept is not permanent. Sometimes he/she might break some precepts. If it so happens one should reflect and repeat precepts again. One should not avoid precepts thinking that precepts cannot be practiced without occasional breaches. At the same time, one should also not avoid meditation thinking that one cannot observe precepts perfectly. It is best that one practices meditation after having established morality. However, it does not mean that practicing meditation without morality is fruitless or unwholesome. Practicing meditation without morality also has some beneficial results.

Those who have not developed the Enlightenment Factors are full of defilements in their minds. Therefore, they



consider the observance of morality as a great burden. It is quite difficult for them to establish morality that they have observed as well. Their morality is always fragile and corruptible. When the Enlightenment Factors are developed and cultivated defilements gradually become less and less. Observance of morality is easier when there is less defilement. What is a burden for one who has been weakened by defilements is not observing morality but breaking morality. For the person who has not developed the Enlightenment Factors thinks that observance of precepts is a burden. In the same manner, for the person who has developed the Enlightenment Factors understands that breaking of a precept itself is certainly a burden. Thereby one should understand that with the development of the Enlightenment Factors, observing and keeping precepts becomes much easier

There are seven segments of the Enlightenment Factors. They are: The Establishments of Mindfulness, The Right Efforts, The Roads to Power, The Faculties, The Powers, The Factors of Enlightenment and The Path. All together there are 37 factors as follows:

1. The four establishments of mindfulness
2. The four right efforts
3. The four roads to power
4. The five spiritual faculties
5. The five spiritual powers
6. The seven factors of enlightenment and
7. The Noble Eightfold Path.



## (1) The Four Establishments of Mindfulness

There are four establishments of mindfulness. They are:

- i. The establishment of mindfulness of body as body
- ii. The establishment of mindfulness of feelings as feelings
- iii. The establishment of mindfulness of mind as mind
- iv. The establishment of mindfulness of mental objects as mental objects.

*(Cattāro satipatthānā. Kāyānupassanā satipatthānam.  
Vedanānupassanā satipatthānam. Cittānupassanā satipatthānam.  
Dhammānupassanā satipatthānam.)*

In the term 'satipatthāna' here, 'sati' is a name for attention, mindfulness. 'Patthāna' means establishment. It is just like something well grounded, without rolling like the rolling of a ball on a slope. Mindfulness that which is well established on objects such as body without being distracted is called establishment of mindfulness. Mindfulness that which is well established on an object as the body, itself is establishment of mindfulness. There are more meanings as well but they are not relevant to the subject of the factors of enlightenment. Mindfulness, though it appears as one is actually fourfold; in accordance with the places where it is to be established; like body, feelings, mind and mental objects.

Therefore, they are called Four Establishments of Mindfulness.

The establishment of mindfulness of body as body means mindfulness merged with wisdom that observes different bodies like breath as impermanence, unsatisfactoriness and soullessness and not taking the cluster of form called body as being, permanent, happiness and /or comfort, and an individual, a soul or a self.

The establishment of Mindfulness of feelings as feelings means mindfulness merged with knowledge that observes feeling as impermanent, unsatisfactory and soulless and the nine kinds of feelings as they really are without taking them as self.

The establishment of mindfulness of mind as mind means mindfulness merged with knowledge that which observes mind as impermanent, unsatisfactory and soulless and without taking the sixteen types of mind such as mind affected by lust as lust and so forth as self, but as just mind.

The establishment of mindfulness of mental objects as mental objects means mindfulness merged with knowledge that which observes things like hindrances as they are without grasping them as self or soul, but their nature of arising and ceasing.

What is to be done by seekers of *Nibbāna* is to start their meditation with the establishment of mindfulness as a primary action. Establishment of mindfulness is the path to *Nibbāna*. Therefore the Buddha said, "*O monks, this is the only direct way for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for reaching of the path, for the realization of Nibbāna. That is the four establishments of mindfulness.*"

*(Ekāyano ayam bhikkhave maggo sattānam visuddhiyā soka  
pariddavānam samatikkamāya dukkhadomanassānam  
atthamgamāya ñāyassa adhigamāya nibbānassa saccikiriyyāya  
yadidam cattāro satipatthānā)*

The world is filled with various kinds of objects that are attractive and tantalizing that they mesmerize the minds of beings. The mind of the ordinary person that has not been guarded, tamed or controlled by meditation has been descending from immemorial and indiscernible beginning of *samsāra* by wandering and grasping pleasurable objects from one to another and with unwholesomeness. Supreme knowledge mentioned earlier is to be gained by calming one's mind and searching and understanding the real nature of things like the aggregates over a long period of time.

It is impossible to calm this mind focusing to one particular object and one action for a long time because it has

been distracted with various kinds of objects throughout *samsāra*. It is impossible even for a several minutes. It flits from one object to another. For such a person cannot even respect the Buddha by recollecting the qualities of the Buddha, or listening to the *Dhamma* for a few minutes. When one starts to respect the Buddha his mind shifts to another object. While listening to a *Dhamma* talk his mind shifts to another. Nothing more needs to be said about flickering in the mind when one starts to reflect on a deep *Dhamma* like contemplating on aggregates. The mind that has not been tamed, controlled by meditation, is like a wild bull.

Suppose a wild bull that has not been tamed to draw a cart when used for the first time, it will not behave in the proper way instead it will try to run away wherever possible. The untamed mind is the same when engaged in a wholesome action or analyzing or investigating the aggregates, etc. It is because of not taming the mind many people cannot either listen to or learn the *Dhamma* or engage in meditation and meritorious deeds. The person, who has not tamed the mind does not go forward to merge into the path to *Nibbana*, instead turns away from it. Therefore the person who wishes to be released from *samsāric* suffering should start to tame this untamed mind which bewilderedly roams among many objects and immerses in unwholesome things in *samsāra*. It is impossible to gain *Nibbāna* without doing this.

The best method for the taming of the mind is the establishment of mindfulness. That is why everyone needs it.

When cultivating the establishment of mindfulness, this mind becomes tamed, calmed. Just like the wild bull when captured and tamed can be used for anything. When the mind is developed and cultivated using the establishment of mindfulness it can be used for any wholesome action for any length of time. This also means that it can be kept on one object for hours and hours. As the tamed bull can be directed along the proper road the tamed mind can be directed along the path to *Nibbāna*. Therefore, the wise who wish to be free from suffering and attain *Nibbāna* may engage in practicing the establishment of mindfulness and tame their minds!

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## i. The Establishment of Mindfulness of body as body

Among the four establishments of mindfulness, the establishment of mindfulness of body as body is what is practiced by many practitioners and it is also more convenient one for meditation. Therefore, those who start meditation should start with the establishment of mindfulness of body as body. What is called the establishment of mindfulness is the development of mindfulness that could be maintained at least for half or a quarter of an hour on one particular object such as mindfulness of breathing as intended by the practitioners. It is true that at the beginning, the mind quickly runs away from the object of meditation.

The mind that has wandered away from the object should be brought again and again to the same object for training. Then gradually it develops mindfulness. Longer the period that the practitioner can maintain mindfulness on the object, the better the mind can be kept on objects like breathing. The developed mindfulness brings the object such as breathing to the practitioner's mind again and again. It does not allow the mind to go away from it. It is the developed mindfulness that can be kept for a long time on the desired object. What is called meditation on the establishment of mindfulness is the development of mindfulness up to that level.



Mindfulness, which is developed through the bodies like breathing, is called the establishment of mindfulness of body as body. Of the four establishments of mindfulness practicing one establishment of mindfulness itself is enough for the attainment of enlightenment. Once an establishment of mindfulness is developed it is as if the other three are also developed. Therefore, only the establishment of mindfulness of body as body is briefly explained here. In the Great Discourse of the Establishment of Mindfulness, fourteen (14) methods of practicing mindfulness of body as body have been taught. They are:

1. The contemplation on breathing
2. The contemplation on postures like walking
3. The contemplation on the four clear comprehensions
4. The contemplation on repulsiveness of body
5. The contemplation on elements and
6. The nine charnel ground contemplation.

Among these 14 also many practitioners practice only the mindfulness of breathing, contemplation on repulsiveness and the contemplation on elements. Of these three, what is called the contemplation on elements is given in our book named, "*Vidarshanā bhāvanā kramaya*" (The method of practicing *vipassanā*).

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- Ānāpānasati Meditation  
(Mindfulness of Breathing)

'Āna' is a name for in-breath. 'Apāna' is out-breath. With the combination of these two terms, it is called "Ānāpāna". The mindfulness focused on in-breath and out-breath is the mindfulness of breathing (Ānāpānasati). Maintaining and developing the same mindfulness again and again on the same object is meditation on mindfulness of breathing. All Supremely Enlightened Ones attain the Buddha-hood based on mindfulness of breathing. Both the number of silent *Buddhas* and the *Arahants* who attained enlightenment by practicing mindfulness of breathing are incalculable. This is how the Buddha has praised this concentration on mindfulness of breathing.

"Monks, this concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells right on the spot evil unwholesome states whenever they arise."

(*Ayampi kho bhikkhave ānāpānasatisamādhī bhāvito  
bahulikato santo ceva panito ca āsevanako ca sukho ca vihāro  
uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti  
vupasameti*)

The wise person who would like to practice this meditation should know first what is in-breath and out-

breath? The end of the nose is wide. However, it may be slightly one inch. Just above is a small hole. The current of breath that comes through that nostril is just like a jet of water that injects from any vessel that is full of water. In those who have long noses the current of breath passes through by touching the inside of the end of the nose. This is more evident for those whose nose is a bit bent from the tip of the nose. When the nose is not curved the breath only touches it slightly. Therefore, those whose nose is not curved need to be more attentive and investigative to understand breath. When the nose is short and the nostrils are wide the flow of breath does not touch the nostril but it can be discerned at the end of the upper lip. This too depends on one's anatomy of the nose and lips. For some it is clear and for some it is not.

First, this touching point of the current of breath should be investigated and understood by inhaling and exhaling deeply by every practitioner. Those who have not practiced mindfulness of breathing, touching-point can be understood only by breathing-in and breathing-out deeply. Once you understand the touching-point by breathing-in and breathing-out deeply, even the shallow breath could be understood. If you are going to take deep breaths constantly in order to understand the touching-point no sooner you will be exhausted and become fed up of your meditation. Therefore, before coming to the real meditation one has to train oneself to understand the natural breath. When you are skilled enough to catch the natural breath, you would be able to meditate confidently.

Though the breath is entering the nose along a single passage and enters the lungs dividedly the practitioner understands it as one current of breath that descends to the navel and then ascends from it. The purpose of meditation is not finding the true way of inhaling and exhaling of breath but unification of mind. Therefore, as understood by the mind it is to be considered as one current that which is descending to the navel. The air never goes equally through both nostrils constantly. One of them is always blocked while the other is functioning. Occasionally air flows through both nostrils equally. But it is only occasional. If one needs to know this further, it is better to understand from books on the arts of pipe instruments. When practicing, if you feel that there are two currents of breath through both nostrils separately it is better to observe them in this way. If it is like one current then observe as one.

The person who has understood the touching-point of in-breath and out-breath should go to a suitable place for his mediation and start to practice. The suitable place for meditation is the place where there is silence, fresh air and no mosquitoes. Noise is a disturbance for concentration. Therefore, the noisy places are not conducive to meditation. A place totally free from noise cannot be found anywhere in the world today. Therefore, the place where there is less noise should be considered as the suitable place for concentration. Flies and mosquitoes are more disturbing for concentration than noise. One cannot gain concentration through meditation

by driving away flies and mosquitoes. Therefore, if the place is full of mosquitoes and flies one has to drive them away using some kind of repellents like smoke or using a mosquito net prior to meditation.

Polluted air means air with a disgusting odor. When practicing mindfulness of breathing, unlike at other times, even a slight smell is sensed. That is why one has to find a proper place, is free from polluted air because that itself is a disturbance for one's concentration. In the cities, where there are many houses, bad smells can be a problem for meditation. In such places the stench is present all day. But those who do not practice meditation cannot understand this. Where there are fewer houses the air is relatively fresh. In such places there is no such smell. Likewise, one's body and belongings should also be kept clean. Sometimes, body odors become more noticeable during meditation, and it is beneficial if there is some kind of pleasant smell around the place where you are meditating.

As the practitioners state, for this meditation, sitting on a piece of skin is very good. They further say among the hides the hide of deer or leopard is the best. It is true that we come across in books that even in ancient times, the practitioners have used a piece of hide to practice meditation. According to some sources, even the Buddha had used a piece of hide. In the *Visuddhimagga* it is said, "*Evam anupahatthantena pana tasmim na tena bhikkhunā utthāyāsana cammakhandam pappotetvā gantabbā*". It says that in early days practicing

monks have also used a piece of hide. Perhaps it has been used by them because of some benefits of the hide. But there is no formal rule that one should practice meditation on a piece of hide nor do we know of any particular benefit of using a piece of hide. This is to be investigated by practitioners. Again, there is some opinions that sitting on the floor rather than anything higher is better for meditation. This itself needs to be investigated.

Having approached a suitable place, sitting crossed legged, keeping the body erect and doing the preparatory steps such as recollecting the qualities of the triple gem; one should start to practice meditation. The preparatory steps for meditation can be learned from our book "*Vidarshanā Bhāvanā Kramaya*" (The method of insight meditation). Sitting crossed legged is twofold. Sitting like the statue of the Buddha; keeping the feet on two thighs is called lotus posture an excellent position in sitting yoga. But everyone is not skillful enough to sit in the lotus posture. They may sit keeping the feet under the thighs. Those who cannot sit in either one of these postures may use a seat, which is not high and keep the feet on the floor and the body erect. This method may particularly be suit women too. The half lotus position, which involves folding the two feet backwards, is also suitable for women.

When mindfulness of breathing is practiced and cultivated as described, it is conducive to the development of concentration and knowledge. It dissipates the hindrances like

sense desire. Because of the development of concentration and wisdom and the dissipation of hindrances; one day, the practitioner will experience the 'counter-sign' of mindfulness of breathing.

Then with continuous practice of breath meditation, the practitioner will be able to understand it better, and more easily and clearly. That experience is called "*patibhāga nimitta*" (counter sign). This experience is not in-breath or out-breath or something obvious. It has an extremely pleasant and soothing color, which has never been seen by him/her in the world before. Great rapture arises in him/her because of the pleasantness of the object. However, this pulsation of rapture might disappear instantly.

Unlike the device-sign (*kasina nimitta*), the sign of mindfulness of breathing is not experienced by all equally. This experience varies according to the physical nature of the body and opinion of the practitioner. In accordance with the Path of Purification (*Visuddhimagga*), practitioners may experience it differently; as a star, a gem, a cluster of pearls, a strand of coarse wool of cotton, a wooden stick, a thread, a garland, smoke, a cobweb, a cloud, a lotus, a wheel, the sun or the moon. Though it is mentioned that it would appear like a star one should not expect signs exactly like a star or any of the other examples provided above. We are not skillful enough to give perfect descriptions of these signs. These are to be understood by each individual practitioner. If the practitioner experiences any sign, this itself should be

understood as: whatever hindrances in him/her have been subdued; defilements have been dissipated; mindfulness has been developed; and the access concentration has been achieved.

It is not that easy to gain this counter sign. By the same token, after gaining it, if it is not properly guarded it vanishes immediately and it is not easy to regain. Therefore, a person who has gained the sign should continue in that posture to try and achieve jhana. If he/she cannot gain *jhāna* at that time he/she should protect the sign with full of love and care as if protecting a valuable gem. If he/she spends much time on other activities the sign will be lost. Therefore, having abandoned all other things, activities and unsuitable persons one should seek good association and practice meditation as long as possible.

When practicing mindfulness of breathing, there are many discrepancies. Breathing-in is one thing and breathing-out is another. Among them also there is long, short, gross, subtle and so on and so forth. Too much of it itself is an obstruction for the arising of a *jhāna*. There is no diversity of counter-signs to be experienced. There is only one shape of the sign that is gained by each person. Since there is no diversity, *jhāna* can be achieved. Therefore, in order to gain *jhāna* counter sign is a must. The practitioner who gained counter sign should not practice mindfulness of breathing. He has to give full attention to the sign as if he is looking at a



certain object through his eye, and should live establishing the mind on the object. That is the meditation he has to practice.

If the sign vanishes, then the mind is to be focused on the breath. While practicing mindfulness of breathing the sign will re-appear. It is to be clearly understood that it is not a view through the eye. If *jhāna* is not gained while the mind is being focused to the counter sign, ten-fold skill of deep practice (*arpana*) should be applied. There are many things to be followed after experiencing the counter sign. Those are to be learned from the books such as the Path of Purification (*visuddhimagga*) or from teachers. While the mind is well focused on the counter sign and the faculties are matured enough and other factors are also completed then and there arises the first *jhāna* which is accompanied by five factors – applied thoughts; sustained thoughts; rapture; happiness; and singleness of mind. Further progress leads to the second *jhāna*, third *jhāna* and the fourth *jhāna*. Attaining the *jhāna* up to the fourth is the culmination of developing mindfulness of breathing and the serenity method of meditation.

The person, who has developed a *jhāna* and maintains it, can be reborn in the Brahma realm as a result of the power of this mental state. That is also one of the ways to attain *Nibbāna*. The life-span of the *Brahma* realm is very long, and measured in eons. This is an extremely long period of time and impossible to count in years. .

According to the commentary of the Discourse on the setting of the motion of the wheel of the Dhamma (*Dhammacakkapavattana Sutta*), eighteen cores (1,800,000,000) of *brahmas* gained the state of stream enterer and attained Enlightenment. In many places of the scriptures we come across the references to many *brahmas* who gained the state of path and fruition and attained Enlightenment. In accordance with the life-span of the *brahmas*, the 2500 years that we have passed from the passing away of the Buddha is a very short time. This means that the *brahmas* who gained the state of the path and fruition in the time of the Buddha are still living there in the *brahma* world.

Unlike the *devās* and humans in the sensual spheres who always delight in pleasures of food, drink, songs and dance the *brahmas* lead a life with *jhānic* bliss.

Concentration is a cause of arousing as well as developing and sharpening of wisdom. *Brahmas* who have concentration of *jhāna* have sharp wisdom. Therefore, if they have a chance to listen to the *Dhamma* they would be able to realize *Nibbāna* very easily and swiftly. Beings in the *brahma* realm can listen to the pure *Dhamma* from *brahmas* who have seen and listened to the Buddha and thereby attain Nibbana by developing insight and gaining path and fruition.

At this time, in the human realm, there is no person who has seen the Buddha and listened to the Buddha. Even seeking a person who has followed the *Dhamma* and lived the

life accordingly is also not that easy. The *Dhamma* that we have today is a *Dhamma* that was disseminated through from several generations. The *Dhamma* among the persons who have seen, listened and realized directly from the Buddha is the pristine pure *Dhamma*. Therefore, it is to be said that it is the best and the most reliable method in this time to be reborn in the *brahma* realm and listen to the *Dhamma* and realize the *Dhamma* in the *brahma* world.

For those who are expecting to see the *Metteyya* Buddha and attain *Nibbāna* also, the unmistakable way is developing *jhāna* and be reborn in the *brahma* realm. If one is born there one can live there until the *Metteyya* Buddha will be born in the world. The time until the birth of *Metteyya* Buddha is very long. That is quite incalculable by years. Even one is reborn thousand or ten-thousand times completing the full life-span in the realm of *paranimmita vasavatti* which has the longest life-span among the sensual sphere of heaven, the time of the birth of the Buddha *Metteyya* has not yet been reached. It is still to be expected.

Today for those who pledge for the Buddha *Metteyya* to be born in the sensual-sphere the time that they will have to be reborn would perhaps exceed more than millions. Who can predict what would happen to them during this time? Sometimes, having done evil deeds in *samsāra* when the Buddha *Metteyya* would be born in the world most of them might be still suffering in the hells. If they will have to stay in the hells at the time of the birth of the Buddha *Metteyya* they

will never get the chance to see the Buddha. Even they see the Buddha they cannot attain enlightenment. Thus, that dispensation of the Buddha also would be a fruitless one for them. If one were reborn in the *brahma* realm, it would never happen. Therefore, it is to be stated that the excellent way to seeing the Buddha *Metteyya* and attain *Nibbāna* is also developing *jhāna* and be reborn in the *brahma* world.

Gaining *jhāna* one can be reborn in the *brahma* realm but be unable to attain *Nibbāna*. Attainment of *Nibbāna* by release from *samsāric* suffering is only through gaining the supra-mundane paths and fruitions. Those can be gained only through *vipassanā* meditation. Mindfulness of breathing is a concentration meditation. Either through practicing mindfulness of breathing or any other method, if one would gain serenity, that will definitely be a foundation for the practicing of insight (*vipassanā*). Therefore, many practitioners develop concentration first and then develop insight. One who has developed concentration through mindfulness of breathing has gained foundation to practice insight. That practitioner should not stop there but switch his meditation to insight so that he would be able to gain supra-mundane paths and fruitions.

Mindfulness of breathing can be led to insight by two ways. They are:

1. Developing insight based on mindfulness of in-breath and out-breath.

2. Developing insight based on *jhāna* gained through practicing mindfulness of breath.

This is how one should develop insight based on in-breath and out-breath. One who is interested on it should arise from concentration and investigate the cause of the correlation of in-breath and out-breath. The practitioner who investigates will see that both in-breath and out-breath are correlated with this body. Then it is to be investigated with what the body has been formed. The investigated practitioner can then understand that this form is nothing but a heap of earth-elements. After that the practitioner should seek and investigate the one who recognizes these forms, who investigates these forms and who knows these forms and how?

When investigating in such a way the practitioner can understand that there is no person or a being to recognize forms but the arising of consciousnesses (*viññāna*) to understand and know them.

Then the practitioner should understand and take them into mind separately that the group of earth-elements etc. are what is form (*rūpa*) and what they are known through and recognized and the group of *dhamma* based on them namely; consciousness, contact, feeling, perception and volitional formation are name (*nāma*). Evidently, it is to be understood that apart from these, there is nothing to be grasped as 'I am'.

That understanding is the purification of views (*ditthi visuddhi*).

Then the investigation should be made to understand the cause of the origination of name and form. He will understand that it is impossible the existence of this name and form involuntarily, without any cause. He can understand clearly that *devās* and *brahmās* themselves are part and partial of name and form they are not the creators of this name and form. In order to understand how name and form came to exist and how they come to exist one should contemplate on the Dependent Origination.

The practitioner who contemplates upon the Dependent Origination can understand this name and form are dependent on other things and they themselves are also conditioned. He can understand that this mass of name and form was originated in the past dependent on conditions like ignorance, in the present as well as in the future also it will be originated with the same conditions. As the result he can dispel all doubts of the three times of present, past and future and the cause of arising of all conditioned things whether I was in the past, or will be in the future etc. That is the purification of doubts. Then by contemplating the nature of all conditioned things as impermanence, the practitioner would be able to enter the four stages of path and fruition of the holy life as stream enterer, once returner, non-returner and the *Arahanthood* respectively and eradicating all suffering

and attain *Nibbāna*. This is the way to attain *Arahanthood* by developing insight based on mindfulness of breathing.

Now let us understand how one should develop insight based on *jhāna*. The practitioner who has gained *jhāna* and having entered *jhāna* and emerged from *jhāna* should contemplate upon and investigate the factors of *jhāna* and their correlation. When investigate he can understand that this body itself is the base of *jhānic* factors. Then he should understand the solidity or earth that belong to this form, and then should separate name and form (*nāmarupa*). Thereafter, he has to understand their causes and conditions and should start to contemplate upon the impermanence. By doing so, he/she can enter the four paths and fruitions respectively and finally attain *Nibbāna*.

Everybody cannot gain *jhāna*. If one thinks to practice insight only after gaining *jhāna* that would not be possible in this lifetime. Of the two; gaining *jhāna* and gaining path and fruition what is more important is gaining the state of path and fruition [not *Jhana*]. That can be gained without obtaining *jhāna*. Therefore, it is better practice both serenity and insight together as tandem rather waiting until obtaining the *jhāna*. Even without serenity if one could practice pure insight itself is good. At the beginning, if practice serenity for some extent would be also suitable.

**Here ends the description of mindfulness of breathing**

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## ii. The Establishment of Mindfulness of Feelings As Feelings

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Feeling is threefold; namely pleasant feeling, painful feeling and neither painful nor pleasant feeling. Feeling that is reckoned by common people as happiness, comfortable or good and wish to continue and welcome is called pleasant feeling. What is called suffering, painful, or bad and difficult to bear and the nature of unwilling to accept is called painful



feeling. The nature of neither happiness nor suffering but middle is called neither painful nor pleasant feeling. Another name for this feeling is the feeling of equanimity. This threefold feeling is a nature that arises with the mind and abides with the mind. In other words, this is a mental state.

Of the three feelings both pleasant and painful feelings are well known. Equanimous feeling is quite unknown. Therefore, people do not give any consideration to that. This equanimous feeling should be understood by thinking both pleasant feelings and painful feelings. When there are neither pleasant feelings nor painful feelings in the mind, the nature of mind is equanimous feeling.

Though feeling is common and very well known to everybody, the general folks do not know the real nature of it. Therefore, they talk about 'I feel happy', 'I feel sorrow', or 'that person feels happy', 'that person feels sorrow' etc. and take the perception of self or the perception of being or individual. Thinking that 'I feel' they personalize and then there arises personality-belief (*sakkāya ditthi*). Further, more defilements like greed arise because of feeling. In order to gain happy feelings and release from unhappy feelings, beings are doing many unwholesome deeds. Because of happy feelings they attach to *samsāra* that which is full of suffering. Because of not knowing the nature of impermanence of that feeling, with the cessation of happy feelings, they suffer and lament. They strive to turn the happy feeling of impermanence into permanence. It is because of delusion of feeling it has become

quite difficult for beings to go beyond *samasaric* suffering and attain *Nibbana*.

Not only the lay persons who are engaged and immersed in five cords of sensual pleasures and seeking the same things but also for those who have been disenchanted with *samsaric* existence and have gone forth and living in the woods, arise much defilements from time to time because of grasping things as pleasant or painful feeling as mine, I am (me), or myself (*tanhā, ditthi māna*). Because of painful feelings many practitioners give up their practice. At the same time, because of pleasant feeling, in them arises the hindrance of sense desire. Again, because of painful feelings, the hindrance of ill will arises. Because of equanimous feelings of laziness and sleepiness, the hindrance of ignorance arises. In general, it is to be said, all hindrances arise because of feelings. All these happen because of not understanding the real nature of feeling. In order to be released from delusion of feelings, even for some extent, everybody should practice the establishment of mindfulness of feelings. But it is not suitable for the practitioners to be used it as the first object of meditation. Mindfulness of body should be practiced as the first object for meditation. Feeling should be practiced as a complementary meditation. Mindfulness of feelings means having understood the real nature of feelings one contemplates it again and again.

This is the real nature of feeling. It is not a being or an individual. Neither it is created by any being nor could an

individual nor it be produced by a being or an individual. It comes to exist because of the combination of causes. No sooner it arises, it vanishes. [Just like a bubble, the Buddha said.] There is no power of it to remain without breaking. There is no person who has power to guard an arisen feeling without breaking it. Feeling is a thing that which is impermanent, unsatisfactory and without a self.

When there is light, one can see the objects in front of oneself. What is called 'seeing' is the knowledge of such and such things. The name given to that knowledge in the religious books is eye-consciousness. In the world it is known either as cognizing or seeing. This cognition is not something produced by some body or could be created by somebody. Thinking "I see" is a wrong cognition. "Another one sees" is also a wrong cognition. If this is done by any person or eye-consciousness is produced by a person it should be able to be prevented from arising eye-consciousness and also taking place such cognition.

When there is eye, light and the forms in front of the eye, it is impossible to prevent 'seeing'. It is impossible to prevent the arising of eye-consciousness. However much you think, "May I not see", it takes place. If seeing or eye-consciousness is something produced by an individual he should be able to stop it. Seeing the forms in front of the eye, and the arising of eye-consciousness cannot be prevented because it arises from another cause.

If eye-consciousness is created by an individual and belongs to him he should be able to see forms that are in far distance. That is impossible because eye-consciousness is not created by him and does not belong to him. This seeing or eye-consciousness takes place because of the eye and form. It is neither a being nor an individual. It is just an action of seeing. In other words, it is a consciousness. "I see" or "the other one sees" is said due to wrong understanding of the eye-consciousness that which is merely an element.

Feeling is also a formless thing like eye-consciousness. It also has come to be because of causes just like eye-consciousness. As eye-consciousness is neither a being nor a person, feeling too is neither a being nor a person. As a person cannot produce eye-consciousness, a person also cannot produce feeling. Just like the person cannot prevent the arising of eye-consciousness when there are right conditions, a person cannot prevent the arising of feeling as well when there are right conditions. One should understand the nature of feeling by repeatedly reflecting and focusing wise attention on these factors mentioned here. Having understood these well, one should meditate on feelings like pleasant feelings that arise in one's mind or other's mind as time permits them. This is how one should practice feelings like pleasant feelings that arise in oneself.

### **The Sentence for Contemplation**

This pleasant feeling is neither produced by me nor produced by another. This pleasant feeling is neither I am (me) nor mine. This is not another one or another's. That is one of the formless things, which arises because of conditions such as the objects. It is a formless thing that arises because of mind and matter. It is impermanent because of the arising and passing of conditions and the transitory nature of persistence. Since it is an impermanent thing it is unsatisfactory and as it has no substance it is something without a self.

The other two kinds of feelings also need to be contemplated upon by applying the sentences accordingly. When practicing on feeling of unsatisfactoriness, it is not to be applied simply as "whatever is in the nature of impermanence it is in the nature of unsatisfactory" but because of difficult to bear it and unwholesome, it is unsatisfactory. There is nothing to be changed in the feeling of equanimity. Feeling of happiness becomes unhappy because of changes. Cessation of happiness is suffering and at the same time, cessation of suffering is happiness. Existence itself is suffering. For the practitioner who practices on feeling in this manner from time to time, the arising of craving, conceit and views etc. depending on feeling would be lessened. Whatever evil comes to be dependent on feeling would never happen. It would be much easier to him to develop the prime object and come to the supra-mundane path. By developing mindfulness of feeling and applying it to the Four Noble Truths, one can even attain *Arahant*hood. However, since it is not that easy, one

should not expect to gain path and fruition through  
mindfulness of feelings.

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### iii. The Establishment of Mindfulness of Mind As Mind

Mind is also a place where self-identity arises. For the cessation of this self-identity one has to practice the establishment of mindfulness of mind. In general, the mind is one, but there are numerous dissections of the mind. They are as follows:

1. The mind affected by lust
2. The mind unaffected by lust
3. The mind affected by hatred
4. The mind unaffected by hatred
5. The mind affected by delusion
6. The mind unaffected by delusion
7. Contracted mind
8. Distracted mind
9. Exalted mind
10. Un-exalted mind
11. Surpassed mind
12. Unsurpassed mind
13. Concentrated mind
14. Un-concentrated mind
15. Liberated mind and
16. Un-liberated mind.

What is called the mind affected by lust is the mind that is with lust. What is lust; is love, fondness and affection. Some persons have love that which is called lust towards

some other persons. Love means the arising of lustful thought. The person who has lustful thought thinks or/and says, "I love that person a lot". That is because of wrong grasping of lustful thought as one's self. As mentioned earlier, lustful thought itself is like eye-consciousness and feeling, something arises in the mind of beings depending on the object that which is increasing lust. When it arises it is said, "I love that person." It is because of wrongly grasping of mind as 'self' but not as a mind. Mind affected by lust is the result of lustful thought but not a being or a person. In relation to mind affected by lust, what we called the development of establishment of mindfulness of mind means the contemplation on mind that is affected by lust so that one cannot take it as a person, being or a self as common person takes it. This is how one should meditate on mind affected by lust.

### **The Sentence for contemplation**

This mind affected by lust is a thing that which was arisen because of the presence of an object of inclination to lust. That is not I am (me). Not another. Not mine. Not another's. Not produced by me. Not produced by another. It arose itself because of the presence of mind that is affected by lust. Since it is rapidly changing it is an impermanent thing. Since it is impermanent it is unsatisfactory. Since it is unsatisfactory and without a substance it is soulless.



In him who grasps the mind affected by lust as self or something belongs to self, lust increases. In one who considers the mind affected by lust as impermanent unsatisfactory and without a self as mentioned, never increases lust. Because of his meditation, his mind becomes dispassionate and arises the mind unaffected by lust. Unaffected mind means mind free from lust. The perception of self can be arisen towards the mind that which is free from lust. For that one should establish mindfulness and meditate so that it completely vanishes the perception of self that recognizes the dispassionate mind as a non-self and something conditioned.

### **The Sentence for contemplation**

This mind unaffected by lust is something arose because of the presence of an object. It is not I am (me). Not mine. Not another. Not another's. It is not produced by me. Not produced by another. It has arisen itself because of the impingement of object and their conditions. Since it is rapidly changing it is impermanent. Since it is impermanent it is unsatisfactory, since it is unsatisfactory it is void of substance and is soulless.

Mind affected by hatred and unaffected by hatred etc. are also to be wisely contemplated upon and meditate on them accordingly. Mind affected by hatred means the hateful mind. Mind unaffected by hatred means mind free from hate. Mind affected by delusion means the deluded mind and unaffected by delusion means mind free from delusion.

Contracted mind means contracted mind and distracted mind means restless, or agitated mind. The exalted mind means the mind that has reached to the states of material and immaterial levels. Un-exalted mind is the mind that is in the sensual sphere. Surpassed mind is also the mind that which is in the sensual sphere. Unsurpassed mind is both material and immaterial consciousness. Supra mundane consciousnesses are not counted here. Concentrated mind means the mind that which consists of both attainment concentration and neighborhood concentration. Un-concentrated mind is the mind that which is void of both these concentrations. Liberated mind is the mind that is free from defilements either by temporary or complete elimination. Un-liberated mind is the mind that is not liberated yet from defilements.

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#### iv. The Establishment of Mindfulness of Mental Objects As Mental Objects

In the discourses like the Great Discourse on the Establishments of Mindfulness, the contemplation on mental objects as mental objects is given in fivefold. They are:

1. The contemplation on hindrances
2. The contemplation on aggregates
3. The contemplation on bases
4. The contemplation on factors of enlightenment and
5. The contemplation on the Noble Truths.

##### **1.2. The contemplation on Hindrances**

There are five hindrances as follows; sensual desire, ill will, laziness & sleepiness, restlessness and doubt. They are the obstructions, which obstruct the practitioner to arouse and gain *jhana*, paths and fruitions. Nobody can gain *jhana* and other things without extermination of hindrances. It is because of hindrances that even monks who have abandoned temples and who have great expectation go to the woods to practice and strive hard for years bearing many difficulties but yet cannot gain even the neighborhood concentration (*upacāra samādhi*).

Many practitioners who are full of hindrances even do not know that they have hindrances. Some monks who simply give up the lifestyle of the temple and go to the woods think that they are purified. Such a monk who does not gain concentration because of hindrances thinks differently. This is one of the factors that many practitioners repeatedly mistaken. Forget about the dispelling of the hindrances, even some do not understand that they are there in themselves, because that itself is difficult.

However, these hindrances are to be subdued by the practitioner. Without doing so however much time you stay in the woods, bear up difficulties and meditate, you may never get the expected results. Thereby, every practitioner should pay special attention to hindrances. That is why the contemplation on hindrances has been given as a method of meditation.

#### **(a). The Hindrance of Sensual Desire**

Sensual desire is the craving that arises through the objects, persons or actions that pleases the sense bases. Sensual desire arises more and more regarding food, drink, clothing, ornament, vehicle, and money. It arises badly regarding pleasant persons and some actions. It is to be said that in general, sensual desire arises from everything that you see to your eyes and hear through your ears. It is the sensual desire for all that becomes an obstruction for those who have gone to the wood by abandoning everything including their

spouse, children, and wealth. Sensual desire is the greatest enemy for the state of tranquility.

Of numerous sensual desires that are connected to numerous objects, the worst hindrance for the practitioner is the sensual desire for all. Most of us even do not know the presence of such thing. Nevertheless, it is resolutely available in all of us whether men, women, ascetics, laities, old and the young. It is because of this sensual desire for all that people cannot stay at one place while doing something or other or not but need to wander in many places in the world seeing the world. It is a fire. Since they cannot stop providing fuel for the fire, they wander here and there providing fuel to the fire of sensual desire. Whatever new things you see are fuel for sensual desire.

This sensual desire for all within oneself starts to fire up when one is not observing things around oneself, not seeing things for whatever has been done or undone by others or simply by keeping completely silent. Being unable to bear this flame, one goes to see the world as the means of extinguishing. Then find persons to talk. With this, for a moment, the fire of sensual desire having received food comes to the extinction. How adversely affective this sensual desire can be understood only when one has no special thing to see and no person around to talk with. That is quite an unbearable suffering for man. That suffering is the flaming of sensual desire.

When the man cannot quench sensual desire by observing the world wandering here and there then in him/her arise numerous thoughts. Even meaningless thoughts arise because of sensual desire. It is because of this sensual desire that the practitioner's mind starts to distract and grasp useless objects and starts to ponder without being on the meditation object. Therefore, it is to be understood that sensual desire is the greatest obstruction and the most difficult hindrance for practitioners to eradicate. For laities who have not abandoned the desire for wealth, sons and wife etc. as well as the monastics who have not abandoned their desire for temples etc. also have sensual desire and it is an obstruction.

In order to abandon this obstruction of sensual desire, practitioners should think of sensual desire. This is how it is to be done. First one should investigate whether there is sensual desire or not in oneself. This presence of sensual desire is not the availability of sensual desire at the time of observing it. It is not the availability of sensual desire that was completely extirpated by total eradication. This presence of sensual desire means the arising of sensual desire as a hindrance to one's state of tranquility. If it does not arise frequently means that there is no sensual desire. If it is arising in one's mind it is to be considered that there is sensual desire. If it does not arise frequently but under the state of subdued, then the negation of sensual desire is to be understood as it is. The same is truth to understand the absence or presence of any other hindrances too.

While practicing meditation if the mind is not concentrated but toggles to many different objects that itself is the sign of presence of sensual desire. Having contemplated upon sensual desire if it is present one should understand, as it is present. If absent, it is to be understood as absent. Then the causes for the un-arisen sensual desire and the causes for the cessation of arisen sensual desire are to be contemplated upon. How abandoned sensual desire would be completely cut off so that it would never arise in one's mind is also to be contemplated. This is the meditation on sensual desire.

Once, the Buddha said, "Monks there is a pleasant object. It is because of frequent unwise attention upon pleasant object that un-arisen sensual desire arises and the arisen sensual desire is increased."

*(Atthi bhikkhave subha nimittam tattha ayoniso manasikāra bahulikāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya)*

When there is sensual desire for one thing if one does not abandon it and contemplates the danger of it but accept it and let it seek what is required and act as wanted, sensual desire for many things will definitely arise. Suppose a *bhikkhu* who is aloof, completely secluded, in him arises sensual desire to seek a disciple, a second person for his loneliness.

Then in him arise more and more sensual desires to provide his disciple many things like food, drink, clothing, and medicine. Having understood the danger of the first arisen sensual desire if it is abandoned then the following many kinds of sensual desires never arise. All these happen because of welcoming the first sensual desire. This is why it is taught that because of frequent unsuitable contemplation on sensual desire, un-arisen sensual desires arise.

It is true that whatever desirous forms; for women, men or other, there is a gratification but there are a lot of dangers as well. Having neglected upon their part of danger as impermanence, unsatisfactory and soullessness, simple contemplation upon only the nature of permanence, happiness and selfness is the unsuitable contemplation upon the desirous objects. Then the un-arisen sensual desire arises and the arisen sensual desire increases.

When it is frequently and properly contemplated upon the improper jhāna (*asubhajhāna*) and the object with wise attention the un-arisen sensual desire does not arise and the arisen sensual desire disappears and it never increase or arise again and again.

( *Atthi bhikkhave asubha nimittam. Tattha yoniso manasikāra bahulikāro ayamāhāro anuppannassa vā kāmaccchandassa anuppādāya. Uppannassa vā kāmaccchandassa pahānāya na bhiyyobhāvāya.* )



Whatever causes for the arising of sensual desire like the forms of women, men etc. are also in the nature of impermanence, unsatisfactory and without a self. When contemplate upon their nature of impermanence, unsatisfactoriness and soullessness, sensual desire on them never arise. Arisen sensual desire also disappears. Therefore, it is said that when properly contemplated upon the improper object un-arisen sensual desire never arise.

Taking repulsive object for the mind, meditation on repulsiveness, guarding the six senses [eye, ear, nose, tongue, body and mind], moderation of eating, associating with good friends and speak on what is suitable, beneficial, are also considered as causes for the disappearance of sensual desire. Taking ten repulsive objects (*dasa asubha*) into the mind is a cause for the disappearance of sensual desire. Taking repulsive objects for mind means you train your mind until you see them. For the one who meditates on repulsiveness sensual desire does not arise. Guarding the six senses means whenever the presence of desirable or undesirable object, being fully aware of it so that there never arise defilements based neither upon craving nor upon repulsiveness. For that person also disappears sensual desire. The one who never over eats but contemplatively eats moderately for such a person too reduces the arising of sensual desire. For one who practices meditation on repulsiveness and associates with good friends, he/ she also sees the disappearance of sensual desire. Profitable talks for the disappearance of sensual desire are the talks on Ten Repulsiveness. One of the best ways to

dissipate sensual desire is talking about and listening to the talks on repulsiveness.

As said, having subdued and abandoned sensual desire the practitioner who is engaged in meditation attains *Arahanthood* by cutting off of sensual desire forever.

### **(b). The Hindrance of Ill Will**

The nature of unpleasantness or aversion towards any person, object or an action is Ill will. Hate, resentment, revenge, anger and fear meaning the same. Since it is an obstruction for the gaining of *jhāna* it is called the hindrance of ill will.

When a person meditates with hate or aversion with another, from time to time, his mind inclines towards his opponent. Then he forgets his meditation. Therefore hate is an obstruction for meditation. The practitioners who are disenchanted with *samsara* and extending loving friendliness and live in the woods have no hatred of others. Therefore, for such practitioners have no obstructions of ill wills.

For some people when they live in the woods or any other secluded place, in them arises fear. That is the hindrance of ill will. For some practitioners, because of not receiving enough food and many other reasons, a lot of suffering arises. Because of those suffering, they become unhappy. That is

also the hindrance of ill will. For the dedicated practitioners, when they do not get the desired results they become unhappy about them; their teachers, their attendants, or their meditation, and even their own virtue that they observe. That is also the hindrance of ill will. The person who meditates with fear does not get concentration. And the person who meditates with unhappy mind also does not get concentration. Therefore, fear and unhappiness that arises for aforementioned factors also will be the hindrance of ill will.

The practitioner should contemplate on the hindrance of ill will according to the foresaid factors and investigate and understand whether there is ill will in his mind or is not. Thereupon he should contemplate upon the availability or unavailability of the causes of arising and passing of this hindrance of ill will.

It is because of unwise attention on hatred as well as the objects such as persons involved in hatred; un-arisen hindrance of ill will arises and the arisen hindrance of ill will increases again and again and comes to growth.

*(Atthi bhikkhave patigha nimittam, tattha ayoniso  
manasikārabahulikāro ayamāhāro anuppannassa vā  
vyāpādanīvaranassa uppādāya uppannassa vā vyāpāda nīvaranassa  
bhiyyo bhāvāya vepullāya.)*

When hatred arises towards a particular person, it arises again and again towards him whenever he sees him or ponders upon him. Sometimes hatred arises upon those who have connections with him/her. While you are with hatred, hatred arises towards the persons even who come to see you or talk with you. This happens again and again to the person who does not contemplate upon the first glimpse of hatred with wise attention and abandons it. It dissipates to the person who contemplates wisely as it is a great harmful thing and if let it grow would be certainly harmful and so on and so forth. Therefore it is said that frequent wise contemplation upon hatred is the cause of the cessation of ill will.

Thinking of only the negative side of their opponents is the nature of many in the world. Even their positive things, they often think only as negatives. That is the wrong contemplation on the opponents. It reinforces one's hatred. Everybody has both good qualities as well as bad qualities. There is none who has no qualities. In him who sees the good qualities of others; arises only less hatred. Contemplation upon only the bad qualities of others is the unwise contemplation upon the objects, which cause for hatred.

Frequent wise contemplation upon the release of mind towards *mettā* (loving friendliness) is the cause for the un-arising of un-arisen ill will, cessation of the arisen ill will and the complete termination of ill will.

(*Atthi bhikkhave metta ceto vimutti, tattha yoniso  
manasikārabahulikāro ayamāhāro anuppannassa vā vyāpādassa  
uppādāya, uppannassa vā vyāpādassa pahānāya na bhiyyobhāvāya.*)

'*Mettā*' means loving friendliness and '*mettā ceto vimutti*' means the consciousness based on *mettā-jhana*. Contemplating on this means contemplation upon the results of it. For one who contemplates the results of loving friendliness hatred dissipates. Therefore it was taught that frequent contemplation properly upon the release of mind of *mettā* is the cause for the complete cessation of ill will.

Practicing *mettā* as the object for meditation, repeatedly maintenance of developed *mettā*, contemplation of one's ownership of *karma*, frequent knowledge that one is the owner of one's *karma*, having good friends and suitable talks, are the six factors which are conducive to the destruction of ill will.

For the person who practices and maintains *mettā* extending it using one of the three methods; by classifying beings, towards all beings or to all beings in the directions; or either practicing of all the three methods or one of them and repeatedly continues the development of *mettā* towards all beings, the hindrance of ill will dissipates.

"Being angry with him what can I do? Can I destroy his virtue etc.? As I came to this world according to my *karma* I will go to the next world according to my *karma*. Being angry with others is like grabbing a hot piece of iron or any dirty

thing to give a blow to others. Being angry with me what can he do for me? However much he gets angry he can never destroy my virtue etc. He also has come to this world according to his karma and will be going to the next world according to his karma. His unaccepted anger by me is like an unaccepted gift or some husks of rice that were thrown against the wind that would hit upon his own head." For the one who thinks in such way about one's own *karma* and the *karma* of others as well, also dissipates the hindrance of ill will.

For the one who thinks that everyone is the owner of his or her own *karma*, 'as the knowledge of the ownership of *karma*' the hindrance of ill will dissipates.

For the one who always meditates on *mettā*, has physical, verbal and mental actions based on *mettā*, and associates with good friends dissipates the hindrance of ill will.

For the one who always listen to the talks based on *mettā* and talks about *mettā* dissipates the hindrance of ill will.

The hindrance of ill will that was dissipated through these six factors could be completely cut off with the achievement of the state of non-returner.

### (c). The Hindrance of Laziness and Sleepiness

Laziness and sleepiness (*Thina* and *middha*) are two kinds of unwholesome mental states. *Thina* brings the mind to the state of inaptness, clumsy, illness, indolence and laziness. *Middha* does the same thing to the states of mind (*cetasika*). These two things are inseparable. Whenever there is *thina* in one's mind *middha* is also there and vice-a-versa. Since both these are intertwined it is difficult to understand separately. But that is not a stumbling block for the practitioners.

Understanding both *thina* and *middha* as one hindrance itself is sufficient. What *thīnamiddha* does is obstructs and degenerates the practitioner by engaging in meditation. Since it is a hindrance for the gaining of *jhana* etc. both these are a hindrance. It is because of the similarity of their cause of arising, function and the nature of opposition to each other, they have been taught not as two but as one. Contraction and degeneration are the function of laziness and sleepiness. The cause of their arising will be dealt later. Both these are opposed to energy (*virīya*).

When there is laziness and sleepiness the practitioner becomes lazy while practicing meditation. Going forward slowly and always postponing things from morning to evening and evening to night. Sometimes, what is to be done at night is postponed to the following day. What is to be done today postpones to tomorrow and what is to be done this week postpones to next week and this month to next month,

etc. He is sleepy and then sleeps and meditates. If these characteristics are there in the practitioner it should be understood that it is the hindrance of laziness and sleepiness. If it is not in oneself it should be understood that it is not there in oneself.

When one is doing daily chores, respecting the triple gem and offering things (dāna) as well as chanting, listening to the *Dhamma* talks and meditating, in oneself – there arises wholesome consciousness. The unwholesome laziness and sleepiness never arise with such wholesome consciousness. Thoughts of laziness and sleepiness arise among the thoughts in between practicing meditation and before and after them. When the thoughts of laziness and sleepiness arise with the adjacent of wholesome consciousness, it weakens the faculty of energy, which is based on the consciousness of wholesomeness. The meditation practiced with the weakened faculty of energy gains only little fruits.

The cause of arising of un-arisen hindrance of laziness and sleepiness and the development of the arisen laziness and sleepiness is the frequent unsuitable contemplation upon weariness of the action, yawning, drowsiness after meal, and sluggishness of mind.

*(Atthi bhikkhave arati, tandi, vijambhitā, bhattasammado cetaso  
linattam. Tattha ayonisomanasikāra bahulikāro ayamāhāro  
anuppannassa vā thīnamiddhassa uppādāya, uppannassa vā  
thīnamiddhassa bhiyyobhāvāya vepullāya)*



Weariness of the action here means no interest of doing the action. Yawning means the nature of tightness and numbness of the body. Often this nature is manifested right after awakening. Specifically, this happens while engage in activities performing without moving the body such as meditation, reading, and listening to the *Dhamma* talks. At such times, most people do yawning, stretching and twisting the body. Most probably the cause of clumsiness of body may be the inappropriateness of season, food and drink and not gaining sufficient foods and drink. This happens right after waking. Drowsiness after meal is the cause of having food either after a big gap between the meals or taking too much food. When these things occur one should not weaken one's energy.

*(Atthi bhikkhave ārabhadhātu nikkamadhātu parakkamadhātu  
tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā  
thinamiddhassa anuppādāya uppannassa vā thinamiddhassa na  
bhiyyobhāvāya na vepullāya)*

The cause of un-arising of the un-arisen hindrance of laziness and sleepiness and the dissipation of the arisen hindrance of laziness and sleepiness is the frequent appropriate contemplation upon the element of initiation (*ārabhadhātu*), the element of persistence (*nikkamadhātu*) and the element of exertion (*parakkamadhātu*) which are more and more powerful to each other respectively.

The element of initiation is the energy that one has at the beginning of a certain action as an initial effort. The element of persistence is the next effort, which is more powerful and helpful to continue the action. The element of exertion is the effort that the action is carried on to the end with more and more power and energy. Appropriate contemplation upon the energy means contemplation upon the results of it.

Understanding of the danger of over eating, changing the postures, contemplation upon the light, living in the open space, having good friends, and right speech are the six causes for the elimination of the hindrance of laziness and sleepiness.

If one starts to practice meditation after over eating, laziness and sleepiness will suppress him/her like that of an elephant. He/she needs to sleep. Laziness and sleepiness would not increase in one who meditates after eating enough i.e. leaving about four or five morsels without eating and filling it up with water. For such a person, laziness and sleepiness dissipates.

If laziness and sleepiness arises while practicing in one posture that posture should be changed. Then the arisen laziness and sleepiness is dissipated. If the posture is changed from time to time laziness and sleepiness never arise. Since changing posture is a disturbance for concentration, this also should be done carefully. When laziness and sleepiness

arises, if it is day time, one can dissipate it by reflecting on the sunlight; if it is at night by reflecting on the moonlight or any light or staying at any place where there is light. Practitioners prefer to live in open spaces because even though there is enough air, gloomy places are conducive to laziness and sleepiness. Associating with lazy persons who are always sleepy wherever heading, develops laziness and sleepiness. Laziness and sleepiness dissipates to the person who associates with energetic persons like Ven. *Mahā Kassapa* and listens to the talks pertaining to ascetic practices (*dhutāṅga*). The hindrance of laziness and sleepiness that was suppressed by these six factors can be completely eradicated, not to arise again, by attaining the path of *Arahanthood*.

#### **(d). The Hindrance of Restlessness and Remorse**

Restlessness here means the restlessness of mind. It is one of the unwholesome mental states. When it is there in the mind, the mind does never fix on the object properly. Then the mind is wavering on the object. Remorse is the nature of repenting on the unwholesome deed that has been done and wholesome deed that has been not yet been done. That itself is an unwholesome mental state. Unlike both laziness and sleepiness, these two mental states do not arise all the time together. There is restlessness in all-unwholesome consciousness. Among the twelve unwholesome consciousnesses, remorse arises only in the two consciousnesses based on hatred. It is an uncertain mental state, which does not arise all the time. Between these two

consciousnesses it also arises only when repenting on the unwholesome deeds done and the undone wholesomeness. Though restlessness arises apart from remorse, remorse never arises apart from restlessness. Restlessness becomes a hindrance when it arises together with remorse. Since these two mental states are similar with their function, arising, and opposition they have been taught not as two separate things but as one. The function that takes place from both these is nothing but restlessness of mind. The cause of arising will be dealt with later. Both these are opposed to concentration.

When meditating there arise wholesome consciousnesses. In them never arise the unwholesome mental states of restlessness and remorse. If restlessness and remorse consciousnesses arise before or while practicing meditation with associated concentration (*sampayutta samādhi*) would be weakened. Thus, the practitioner would not obtain *jhāna* etc. Therefore, restlessness and remorse is a hindrance. Mostly, the committed unwholesome deed is the cause of restlessness and remorse. In case of a monk, it is the offences done by oneself. Specially, it is for the non-arising of this hindrance that the practitioner needs purification of morality. If the practitioner is unhappy with his/her morality, his misdeed done or even if it is difficult to concentrate while practicing meditation, it is to be understood that there is the hindrance of restlessness and remorse. If there is no such thing within that also need to be understood. Then it is to be contemplated upon the causes of arising etc. of availability or unavailability of the hindrance of restlessness and remorse.

It is because of frequent unsuitable contemplation upon the restlessness of mind that un-arisen restlessness and remorse arises and arisen restlessness and remorse arises again and again and develops.

*( Atthi bhikkhave cetaso avupasamo. Tattha ayoniso manasikārabahulīkāro ayamāhāro anuppannassa vā uddhacchakukkuccassa uppādāya. uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya)*

Restless of mind itself is restlessness and remorse. Having not understood it and not making effort to abandon it contemplating unsuitably upon that restless of mind in accordance with that, is the unsuitable contemplation. New restlessness and remorse might arise based upon factors through which never have arisen restlessness and remorse before. The arisen restlessness and remorse also increases and develops again and again.

The cause of un-arising of the un-arisen restlessness and remorse and the dissipation of the arisen restlessness and remorse is the frequent suitable contemplation upon concentration or the appeasement of mind.

*(Atthi bhikkhave cetaso vupasamo. Tattha yoniso manasikāro bahulīkāro ayamāhāro anuppannassa vā uddhaccakukkuccassa anuppādāya uppannassa vā uddhaccakukkuccassa na bhiyyobhāvāya.)*

It is because of the following six factors, namely; learning the *Dhamma* and *Vinaya*, questioning on what is suitable and unsuitable, understanding the nature of discipline, associating with wise persons, associating with good friends who know the discipline and speaking about what is proper and improper, the hindrance of restlessness and remorse do never arise but dissipates.

These six factors are given as the factors arise for the hindrance of restlessness and remorse of the monks. For the monk who is contemplating the text and meaning of the *Dhamma* and *vinaya* that was learned by him and recites it, no such mental confusion or restlessness arises in him. Since the possessor of both *Dhamma* and *vinaya* knows better what is to be done or undone as the treatment for the committed offence there is no room to arise remorse as well. The one who frequently questions what is proper and improper is freed from offences. Therefore, there is no room to arise the hindrance of restlessness and remorse in him too. Mostly this arises because of committing offence. From both restlessness and remorse which are suppressed by aforesaid six factors, restlessness comes to the termination with the attainment of the path of *Arahantship* while remorse comes to the termination with the attainment of the path of Non-returner.

### (e). The Hindrance of Doubt

Doubt is the English equivalent for *vicikiccā* in *Pāli*. Doubt arises about many factors, many things. Every arisen doubt is not the hindrance of doubt. Only doubt that hinders to *jhāna* etc. is considered as the hindrance of doubt. There are eight such doubts, which hinder the gaining of *jhāna* etc. They are:

1. Doubt about the Buddha
2. Doubt about the Dhamma
3. Doubt about the Sangha
4. Doubt about the three training [morality, concentration and wisdom]
5. Doubt about pre-existence of aggregates etc.
6. Doubt about re-existence of aggregates etc.
7. Doubt about both pre-existence and re-existence of aggregates etc.
8. Doubt about the Dependent Origination.

Doubt about the Buddha means pondering whether the Buddha really knew everything or not. Doubt about the *Dhamma* means thinking whether there are the nine supreme *Dhamma* (four paths, four fruitions and *Nibbāna*) or not or whether the *Dhamma* taught by the Buddha is true or not? Doubt about the *Sangha* means whether really there is an Order of the eight individuals of noble disciples of the Sublime One or not or whether there is an order of disciples who are practicing well or not? Doubt about the training

means whether the principle of the three groups of morality, concentration and wisdom truly cross over the flood of *samsāric dukkha* or not? Doubt about the pre-existence of aggregates means doubt about whether you were there in the past as a certain person or not? Doubt about the re-existence of aggregates means whether you will be reborn again or not? Doubt about the Dependent Origination means whether these present five aggregates of existence came to exist dependent upon the past existence of ignorance and volitional formations or not?

These eight kinds of doubts have been enunciated for the Buddhist practitioners. For those who are non-Buddhists, who do not know the triple gem, but still practice *jhāna* etc. what becomes a hindrance is their own teacher; his *dhamma* and principles. The Buddhists are those who practice meditation with confidence in the Buddha, *Dhamma* and the three trainings taught by the Buddha. For them if there is a doubt of the Buddha, *Dhamma* and the *Sangha* etc. cannot practice well. Since *jhāna* etc. cannot be gained if not engaged in with full of care, effort and love each one of these factors weakens it and becomes a hindrance for them. For those who practice according to Buddhism, doubt about the Buddha etc. is a significance cause for the weakening of effort of practicing meditation. Therefore, that will be a hindrance. In other dispensation too, those who have doubt about their teacher and the *dhamma* will be a great hindrance.



The practitioner should do his/her own exploration to know whether there is doubt or not within. This is an era of exploration. Therefore, now, for humans, there is doubt more than ever before. Dispelling doubt itself is difficult. But understanding whether there is doubts or not within is not that difficult. Having investigated and understood whether the doubt is present or not in oneself one should think of the cause of arising of doubt etc.

The cause of arising of un-arisen doubt and the increase of arisen doubt is the improper contemplation of the factors that cause for the arising of doubt.

*( Atthi bhikkhave vicikicchāthānīyā dhammā tattha ayoniso  
manasikāra bahulikāro ayamāhāro anuppannāyavā vicikicchāya  
uppādāya uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya )*

The great cause of arising doubt is doubt. When doubt arises on a particular thing, if it is not dispelled, then it arises again and again. Not only that, then it arises on many different factors as well. Suppose doubt arises about the Buddha, the doubt arises about all the other seven factors as well. Through doubt about the training also all other doubts arise. Therefore, it is to be understood that the cause of arising more and more doubt is doubt itself. The proper contemplation about doubt is the contemplation until it vanishes.

The cause of un-arising of un-arisen doubt and the dissipation of arisen doubt is the frequent proper contemplation upon the things that are wholesome and unwholesome, fault and faultless, associated and non-associated, inferior and superior and what is black and white.

( *Atthi bhikkhave kusalākusalādharmā sāvajjānavajjā dhammā  
sevitabbāsevitabbā dhamma hīnappanītā dhammā  
kanhasukkasappatibhāgā dhammā tattha  
yonisomanasikārābahulīkāro ayamāhāro anuppannāya vā  
vicikicchāya anuppādāya uppannāya vā vicikicchāya na  
bhiyyobhāvāya* )

Having studied either the whole three baskets (*tripitaka*) or a part of it, asking questions regarding the triple gem, knowing the nature of the discipline, confidence immersed in the triple gem, having good friends who have confidence in the triple gem, and righteous speech, are the six factors for the dissipation of doubt.

Doubt that was dissipated through those factors would be completely eliminated by gaining the path of stream entry.

### **The end of the description of hindrances**

Though the contemplation on the five aggregates, twelve bases, seven enlightenment factors, and the four noble truths are given in the *Mahā Satipatthāna Sutta*, since it is quite impossible to explain all these in a small book like this, we

come to the conclusion of contemplation on the mental objects as mental objects in this manner.

Development of establishment of mindfulness takes place not only by practicing the above meditations. Through all wholesome meditation based on serenity and insight, establishment of mindfulness are developed. All those belong to one of the four establishments of mindfulness such as the contemplation of mindfulness of body. Therefore, whatever the meditation you are engaged in is to be understood as the establishment of mindfulness.

### **1.3. The Difference between Mindfulness and Concentration**

Perhaps, those who contemplate upon aforesaid factors might be confused with mindfulness and concentration. Here is the difference between the two. The thing that holds on mind to a particular object without distracting it among many objects and conveys the mind to the object again and again is mindfulness. Having firmly established itself on the object that strives to establish the mind also on it without distracting among many objects is concentration.

Mindfulness is not a separate thing from concentration. Always it is connected with concentration. There is no wholesome concentration without mindfulness. Every wholesome concentration exists with mindfulness.

#### 1.4. The Mundane and Supra-mundane Difference of the Establishments of Mindfulness

There are two kinds of establishments of mindfulness.

They are:

- Mundane and
- Supra mundane.

When practicing *vipassanā*, the establishments of mindfulness that occur before the arising of the path of supra mundane consciousness are mundane. The establishments of mindfulness that are available in the consciousness of the supra-mundane path and fruitions are supramundane. Among the mundane consciousnesses there is no availability of the four establishments of mindfulness simultaneously. The establishment of mindfulness of contemplation of body can be found while observing and practicing *vipassanā* on the parts of the body like head-hairs. The establishment of mindfulness of contemplation of feelings can be found while observing and practicing *vipassanā* on feelings like pleasant feeling. The establishment of mindfulness of contemplation of mind can be found while observing and practicing *vipassanā* on mind like the mind affected by lust as lust and unaffected by lust as unaffected by lust. And the establishment of mindfulness of contemplation on mental objects as mental objects can be found while observing and practicing *vipassanā* on any other objects, apart from body, feelings and mind. Thus, mundane

establishment of mindfulness can be found only one at a time in mundane consciousnesses.

As the result of practicing *vipassanā* by dispelling the misconception of permanence, happiness, pleasantness and self, regarding the parts of body like head-hairs, or practicing *vipassanā* on feelings dispelling misconceptions of feelings pertaining to feelings, or practicing *vipassanā* on mind dispelling misconceptions in mind and practicing *vipassanā* on mental objects as mental object dispelling misconceptions regarding mental objects, one day the practitioner comes to the state of supra-mundane path consciousness by developing the establishment of mindfulness.

By the power of that supra-mundane path consciousness, the misconception of permanence, happiness, pleasantness and self-regarding body, feelings, mind and mental objects will suddenly disappear forever. Therefore, because of dispelling of misconception of body, mindfulness that belongs to the supra mundane path becomes contemplation of body as well. Because of the dispelling of misconception of feelings it becomes the establishment of mindfulness of contemplation of feelings and because of the dispelling of misconceptions of mind it becomes the establishment of mindfulness of contemplation of mind as well.

Dispelling the misconceptions of other things it becomes the establishment of mindfulness of contemplation

of mental objects as mental objects. Thus, since the same mindfulness that belonging to supra-mundane path does the function of all the four establishments of mindfulness. It is said that all four establishments of mindfulness are experienced simultaneously with the gaining of the supra mundane path.

### **1.5. Benefits of the Establishments of Mindfulness Meditation**

"Monks these four establishments of mindfulness when developed and cultivated, lead to going beyond from the near shore to the far shore."

*(Cattāro me bhikkhave satipatthānā bhāvitā bahulikatā apārāpāram gamanāya samvattanti)*

"Monks, those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering."

*(Yesam kesamci bhikkhave cattāro satipatthānā viraddhā, viraddhā tesam ariyo maggo sammā dukkhakkhayagāmī)*

"Monks, dwell with your minds well established in the four establishments of mindfulness. Do not let the Deathless be lost on you."

*(Catusu bhikkhave satipatthānesu suppatitthita cittā viharatha. Mā vo amatam panassa)*

Once Ven. *Arahant Anuruddha*, when inquired by a group of monks about the cause of the greatness of his direct knowledge, revealed in this manner. "Friends, it is because of the development and cultivation of the four establishments of mindfulness I came to the state of greatness of direct knowledge. It is because of the development and cultivation of the four establishments of mindfulness properly I see one thousand eons, both to the past and to the future. I have skills in performing various kinds of miracles. Having been one I become many; having been many I become one. I can see many things, which cannot be seen through this naked eye. I am skill enough even to conceal the things that are in sight. I can go through walls, ramparts and mountains. I am skill enough to immerse in the earth like water. I can walk on water without breaking the surface like that on earth. I can go through the air like a bird. Even I can touch this great powerful sun and the moon. I exercise mastery with the body as far as the *brahma* world. I can hear many kinds of sounds, both the divine and the human those are far as well as near, which cannot be heard through one's bare ear. I am skill in understanding others minds. I can analyze and understand the minds of beings when affected by lust etc. I am skill in understanding as it really is the causes of things as they are, why things happen in such and such a way or not. I know the result of past, future and present *kamma* by way of potential and by way of cause. I can understand as it really is the way

that how beings are heading to different destinations. I am skill enough to understand, as it really is the diversity in the dispositions of beings. I understand, as it really is the degrees of maturity in the spiritual faculties of other beings and persons. I understand, as it really is the waning, the cleansing, and emergence in regard to the *jhāna*, their deliverance, concentration, and attainments. I recollect my manifold past abodes as they really were. I see as they really are how beings pass away and are reborn to different existences according to their *kamma*. Having destroyed all taints I have achieved the state of *Arahantship*." (S.N. *Anuruddha Samyutta*)

According to the Great Discourse of the Establishment of Mindfulness, the person who develops and cultivates the four establishments of mindfulness, -depending upon his effort and the maturity of perfection- attains either the state of non-returner by complete eradication of sensual lust and revulsion or *Arahantship* by complete extinction of all defilements within a maximum of seven years or minimum of seven days.

### **1.6.The Great Support to be extended to Your Friends**

The Buddha once said, "Monks, if you have compassion and think that someone would listen to you, whether they are your friends or colleagues, relatives or kinsmen, you should settle and establish them in the development of the four establishments of mindfulness."



*(Ye bhikkhave anukampeyyātha. Ye ca sotabbam mayyeyyum mittā  
vā amaccā vā ñāti vā sālohitāvā. Te vo bhikkhave catunnam  
satipatthānānam bhāvanāya samādapetabbā)*

Therefore, the greatest support that you can extend to your friends, if possible, would be sharing with them the establishment of mindfulness. Practicing the establishment of mindfulness is a great refuge, protection for beings.

### **1.7. The Decline and the Development of Buddhism**

The Buddhists talk on many ways for the non-decline and the development of Buddhism or the Dispensation of the Buddha. But most of them who think and act in this manner do not really know the greatest thing to be done for that purpose. Once while the Buddha was living, a certain *brahmin* came to the Buddha and asked the causes for the enduring and not enduring of the dispensation of the Buddha after passing away of the Buddha. The Buddha then said, "*Brahmin*, it is because of not developing and cultivating the four establishments of mindfulness that the dispensation would not endure long and it is because of developing and cultivating the four establishments of mindfulness that the dispensation does endure long after passing away of the *Tathāgata* [Buddha]."

*(Catunnam kho brāhmaṇa satipatthānānam abhāvitattā abahulikatattā tathāgate parinibbute saddhammo na ciratthitiko hoti. Catunnam ca kho brāhmaṇa satipatthānānam bhāvitattā bahulikatattā tathāgate parinibbute saddhammo ciratthitiko hoti.)*

According to this utterance of the Buddha, it is clear that the best service that one could render for the development of the dispensation is practicing the establishments of mindfulness. Therefore, the true friends who are yearning the benefit of oneself and others, the betterment of the dispensation and the attainment of *Nibbāna* by complete release of *samsāric* suffering may practice meditation on the establishment of mindfulness! May they put others also into practice of meditation on the establishments of mindfulness!

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## (2). The Four Right Strivings

“Monks, there are these four right strivings. What four? Here monks, a monk generates desire for the non-arising of un-arisen evil unwholesome states; he makes effort, arouses energy, applies his mind, and strives.

'He generates desire for the abandoning of arisen evil unwholesome states; he makes effort, arouses energy, applies his mind, and strives.

'He generates desire for the arising of un-arisen wholesome states; he makes effort, arouses energy, applies his mind, and strives.

'He generates desire for the maintenance of arisen wholesome states, for their non-decay, increase, expansion, and fulfillment by development; he makes effort, arouses energy, applies his mind, and strives. These are the four right strivings."

( *Cattāro me bhikkhave sammappadhānā. katame cattāro? Idha bhikkhave bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandan janeti vāyamati viriyam ārabhati cittam pagganhāti padahati.*

*"Uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati.*

*"Anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati.*

*"Uppannānam kusalānam dhammānam thitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripuriyā chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. Ime kho bhikkhave cattāro sammappadhānāti.")*

This is how the Buddha has taught the Four Right Strivings in the *Sammappadhāna Samyutta*. Unlike the fallen leaves and twigs under the trees, it is quite difficult to gain things that are valuable. One has to work hard in order to gain valuable things like gold, silver, pearl, gem, money, clothes, ornaments, food and drink, lands and vehicles etc. Whatever the thing or position; greater the thing or position more and more is the effort to be made to gain it. Even to get a position of a clerk one has to learn starting from the age of 5-6 and then learn for many years. Being lazy, one cannot engage in that and would never be able to become a clerk. There is nothing to say about how long one has to work hard to get a better position or status. It is immeasurable the worthiness of the nine supra-mundane *Dhamma* of the four paths, four fruitions and *Nibbāna* when taken separately.

Once referring to the attainment of Stream Entry the Buddha said, "Supra-mundane fruition of Stream Entry is better and nobler than sole sovereignty over the earth [as a wheel-turning monarch], better than going to heaven, better even than lordship over all the worlds including heavens and *brahma* worlds."

( *Pathavyā ekarajjena saggassa gamanena vā  
Sabbalokādhīpaccena sotāpatti phalam varam* )

The person who has personality-belief; even becomes the wheel-turning monarch, head of gods, head of *brahma*, as there are unwholesome results of *kamma* done in the past, is a warranted person to take to hell. His pleasures in the palace is only for a short time, just like the dancing and swimming of a crab in the pot on stove until the water is boiled. Even such a person who is destined to go to hell is not completely refrains from unwholesome deeds. This is the nature of all untaught ordinary humans. Sometimes, because of their merit they might be elevated up to the highest point of the universe yet, having expired from there they are reborn in hells. Therefore, whatever position, the state of untaught ordinary person is extremely dangerous.

One day, while going from house to house collecting his alms, the Buddha having seen a sow, smiled. Then the Ven. *Ananda* asked, "Ven. Sir, what is the reason for smiling?" Then the Buddha said, " *Ananda* did you see that sow?" "Yes Sir", he said. Thereafter the Buddha revealed. "Ananda, in the

time of the Buddha *Kakusanda*, this sow lived as a hen near a hotel. While there, she listened to a recitation of a chanting of *vipassanā* chanted by a practitioner and as the result of that she was born as a princess named *Ubbari*. One day, seeing a cluster of maggots in a cesspit and being disgusted of it she attained the first *jhāna* and after that she was reborn in the *brahma* world. From there she died and was reborn here as a sow, this is why I smiled".

Even though they come to the state of happiness, having declined there they then come to the woeful state. This is the nature of untaught ordinary persons. Not only the ordinary persons, even the aspirant Buddha (*Bodhisatta*) who has pledged to be the Supreme Buddha; from time to time come to the states of high and low. In accordance with the birth story of *Temiya*, our aspirant Buddha having ruled a country for twenty years, as the results, had to suffer in the hell for 80,000 years. Therefore, it is to be understood clearly that living with the seed of hell of personality-belief, is certainly dangerous. If anyone is engaged in practicing the establishment of mindfulness meditation diligently and destroying the seed of hell of personality-belief and come to state of stream enterer he/she will never reach the hell and will never do any unwholesome deeds that cause to be reborn in a hell.

Even the wheel-turning monarch, if not attains the state of stream enterer; the chances to be reborn in hells are limitless. Therefore, the fruition of stream entry, which

completely prevents beings from hells, is worthier not only to one state of wheel-turning monarch but also thousands, ten thousands, millions and billions.

Such a great and esteemed fruition of stream entry cannot be gained involuntarily. There must be a sufficient effort. Right striving means the sufficient effort that one should be made for the attainment of supra-mundane *Dhamma* of the four paths, four fruitions and *Nibbāna*.

For the one who started to practice meditation on the establishment of mindfulness with the intention of attaining enlightenment by associating with true friends, listening to the sublime *Dhamma* etc. there arise numerous difficulties to discontinue it. Sometimes, he/she might become weak without having enough food and drinks or gets sick. If he/she has a spouse and children then disturbances arise from them. If he/she has wealth and properties then they become disturbances. Relatives are disturbances. Poverty is a disturbance. There arise problems from enemies. Sometimes, discursive thoughts of sensual pleasure arise by seeing others are indulged in sensual pleasures. In relation to some factors even thoughts of ill will and cruelty arise. It is because of all these things the practitioner needs to find time to engage in them. As a consequence, either he has to reduce, suspend or completely stop practicing meditation. One should have a strenuous striving to endure the above factors and practice meditation on the establishments of mindfulness without decline of it until the attainment of supra mundane paths or

even a mundane *jhāna*. Right striving is the name for that strenuous effort.

"Only my skin, sinews and bones may remain, may my blood and flesh dry out, whatever the supra mundane *Dhamma* attainable through manly striving, manly valor, whatsoever the cause, without achieving it I will never ease my striving and stop meditation!"

*(Kāmam taco ca nahāru ca atthi ca avasissatu. Upasussatu sarire mamsa lohitaṃ yam tam purisathāmena purisaparakkamena pattambbam na tam apatvā viriyassa santhānam bhavissati.)*

[That is the striving made by the Ascetic Siddhartha just before his striving for the attainment of Enlightenment]. So that fourfold striving is the right striving here. Because of the power of fulfillment of perfection through many lifetimes in the past, persons like the one who understands quickly (*ugghatitaññu*); and the one who understands through elaboration (*vipaṇcitaññu*), attained the states of path and fruition by listening to the *Dhamma* in the time of the Buddha and right after the Buddha. Those who are remaining now are the "*neyya*" meaning, those who are not skill enough to attain enlightenment simply by listening to the *Dhamma*. The above mentioned fourfold strivings are really needed for them. They have to practice a long time with an arduous striving for the attainment of the states of paths and fruitions.



Although many people say, "Now the time for the gaining of paths and fruition is over and thereby during this time nobody can attain the supra mundane states", what it reality means? Since there are no persons now-a-days to make striving to the limit that the Buddha has recommended no attainment of supra mundane states. That limit is practicing meditation continuously to the end of life even to dry out blood and flesh and remains only skin and sinews. One should come to the decision that 'the cause of failure is the time frame', only after striving at least 200-300 persons to the limit that the Buddha has recommended.

In the *Tripitaka* [*Three Baskets – Dhamma, Vinaya and Abhidhamma*] nowhere we find a trace of utterance of the Buddha that the state of paths and fruitions could be gained only up to this particular time and beyond that it is impossible. If there is a particular time for the gaining of paths and fruitions in this dispensation of the Buddha that is certainly important. There is no reason for not mentioning such an essential thing to be known by Buddhists in the vast volumes of *Tripitaka*, which is encrypted with immense factors. It is not mentioning in the *Tripitaka* because there is no such limitation of time for the attainment of paths and fruitions. On the day that the Buddha passed away, he said to the wanderer *Subhaddha*, "*Subhadda*, if these monks dwell properly, this world would never be devoid of *Arahants*." (*Ime ca Subhadda bhikkhu sammā vihareyyum asuñño loke arahantehi assa*). It shows us that if practiced properly, enlightenment is possible at any time.

All those who attained *Nibbāna* in the past did not attain easily. For instance, Ven. *Cakkhupāla* attained *Nibbāna* by practicing meditation without sleeping until he became blind. Ven. *Pitimalla* attained *Nibbāna* with a great striving by walking as long as possible and then by kneeling. One night while he was kneeling, a certain hunter shows him and assuming that it was a deer shot him with an arrow. The Venerable then pulled it out and threw it away and covered the wound with a ball of grass, sat down on a rock and practiced meditation, giving up any hope of life and attained *arahanthood* during that same night.

Ven. *Milakkha* attained the state of fruition of non-returner by practicing meditation keeping a bundle of wet hay to his head and putting his feet in the water when he was sleepy. Ven. *Mahā Phussadeva* attained *Arahanthood* by practicing a way of contemplating his own steps back and forth (*gatapacchāgatavata*) for 20 years. Ven. *Mahā Nāga* who lived at *Kālivalli* Pavilion could not attain enlightenment even though practiced meditation for seven years without sleeping. Finally, he attained enlightenment only after practicing the way of the contemplation on steps back and forth for another twelve years.

*If practice with right striving as the above mentioned Venerable Ones, you also will be able even to attain the states of the fruition of stream enterer. There is*

no way to prevent death for one who has been born. Since you are going to die in anyway, dying by practicing the Dhamma is hundreds and thousands times nobler. Therefore, do never be scared of making striving to destroy your defilements. While the aspirant Buddha (Bodhisatta) was practicing austerities, the Māra approached him and pretended that he had compassion and instructed, **"Do not die through this practice of austerity. Save yourself"**. However, the Bodhisatta said, **"Death in this battle with defilements is better than living in defeat."** (Sangāme me matam seyyo yam ce jive parājito). Remember that too. Even though if you cannot attain a supra mundane quality by practicing for twenty years in this life, like Ven. Mahā Phussadeva; the merit that you will acquire would be certainly immense. By the power of that you would be able to attain Nibbāna in a dispensation of a Buddha; even by being born in heavens and being persons like who understands quickly (uggatitaññu) and who understands through elaboration (vipaṇcitaññu).

Right striving, though one in its nature, according to its functions, is fourfold.

1. The striving that make for the un-arising of the un-arisen unwholesome thoughts.

2. The striving that make for the abandoning of arisen unwholesome thoughts.
3. The striving that make for the arising of wholesome thoughts which have not yet arisen and,
4. The striving that make for the maintaining of wholesome thoughts, which have already arisen.

Un-arisen unwholesome means the unwholesome deeds; such as killing, which will have to be done by beings either from this moment through this life or in the future lives. This is because of defilements in mind based on the objects of forms and their forcefulness and perversion. To the person who has not attained the state of fruition of stream enterer by cutting off of personality-belief, there is a possibility to committing any unwholesome deeds in this lifetime onwards and in the future lives as well which cause to be born in hells. The person who has not eliminated personality-belief, whatever the position he/she holds there is no guarantee of not committing unwholesome deeds.

The ordinary person, though a very serious yogi and a great virtuous one today, perhaps will be a person who is doing unwholesome deeds tomorrow. Our Buddhists become distressed when seeing a famous virtuous monk disrobe or committing another unwholesome thing or even hearing of such things. They even think of changing their religion and insulting every single monk. That unrest is because of not

understanding religion correctly. Forget about a future birth, what is really to be surprised is if an ordinary person were to be able to live refraining from unwholesome deeds, even within one lifetime. There is nothing to be surprised of failure. That is the nature of the ordinary persons. Even some ordained persons who had different *jhāna* declining from them have become low persons.

In the past, there was a novice pupil of an *Arahant* who had gained attainments. One day, seeing the *Arahant* was paying his reverential salutation with a great piety at the great Pagoda, *Ruwanwali* [in Sri Lanka], he said, "Ven. Sir, would you mind offering some flowers? " [to the Buddha]. Then the *Arahant* said, " Well, dear novice, there is no other place where there are such a great lot of relics of the Buddha to be respected as here and if there are some flowers who would not offer." Thereafter, the novice attained a *jhāna* and went to the *Himālayan* woods and brought some fragrant and colorful flowers in his strainer for water and handed it over to the *Arahant* even before he steps from the South to the West of the Pagoda. "Oh... only a few flowers!" the *Arahant* said. "Ven. Sir, recollecting the virtues of the Buddha please offer" the novice said. The *Arahant* having taken the flowers ascended the upper terrace and offered flowers around the Pagoda. The whole platform was arranged with flowers. But the strainer was not yet empty. Then he offered flowers in the second and third platforms too. Still there are flowers in the strainer. He then sprinkled flowers over the compound of the Pagoda. That too filled with flowers but strainer was not yet empty.

"Dear novice, flowers are not yet finished" the *Arahant* said. "Ven. Sir, please put the strainer upside down and shake it" the novice said. The *Arahant* did so and only then the strainer became empty.

Now after that the *Arahant* gave the strainer to him and came down to the sandy compound and respectfully circumambulated around the parapet wall with elephant heads and while returning, contemplated upon whether the novice would be able to protect this miraculous power longer and understood that it was impossible. Then addressing him said, "Dear novice now you have this miraculous power but in the future you will lose it and will have to live only on gruel prepared by a blind woman." Even after listening to this, the novice did not want to make striving to attain enlightenment by asking an object for his meditation from the *Arahant*.

Later on, one day while he was travelling through the air he heard of a singing girl while collecting flowers and affected by lust he lost his *jhānic* power. He then disrobed and started to live with her. He had to live on weaving clothes. One day, his wife brought his meal being quite late. He got angry and blamed her. She then said, "How come, in other houses there are enough provisions and persons to assist and bring whatever need. In our home there is not even a servant. You don't know what is available and unavailable. You know only to blame me. Either you eat or not I don't mind or care."

With this he became furious and hurled the shuttle towards her. The point of the shuttle struck the wife's eye and she became blind. Then only it reminded to him the premonition given by the *Arahant*.

On the day that the *Arahant* told him this, if he were to ask for the object of meditation and strove to practice, this novice could have been able to attain higher paths and fruitions and would become a person who would never have committed unwholesome deeds. This fall down in his life was due to not striving. Not only that novice, it may happen to any ordinary person. Therefore, if not freed from worldly state, one should not be trustworthy of oneself of not committing unwholesome deeds in future thinking "I am a virtuous one, learned one, restrained one or a monastic, forest dweller, alms-eater, *jhānic* obtainer or even an experienced person." One should practice the establishment of mindfulness and strive to attain at least the state of stream enterer. That is the striving to make for the un-arising of un-arisen unwholesome thoughts.

Since this *samsāra* is indiscernible beginning, whoever we talk on the unwholesome deeds done by him/her in the past are immeasurable. Referring to any person, nobody can state that this particular person has not done this particular unwholesome deed. Of that mass of unwholesome deeds done in the past, only one part has come to end as expired. There are a huge amount of unwholesome results, which have not yet come to reap as retribution and still waiting for an

opportunity in future. If one will never commit any unwholesome deed in the future that mass of unwholesome results themselves are enough for one to be born in the hells, realm of hungry ghosts and the animal realm for many times.

Therefore, living without destroying those whole mass of unwholesome is certainly dangerous. One has to make striving to destroy it by any means. For the hell-bound *karma* a being could be sent to hell only until he/she has personality-belief. In accordance with the total eradication of personality-belief that hell-bound *kamma* also comes to expire. The greatest fear for beings wandering in *samsāra* is the fear of hell. Otherwise, *samsāra* is not that cruel. The stream enterer who has cut off personality-belief has no such cruelty. For him there are only the births of heavenly existences such as human, *deva* and *brahma* worlds. All hell-bound *kamma* persist only by hanging on the personality-belief. The thing to be done for the destruction of that personality-belief is practicing meditation on the establishment of mindfulness. The striving that makes for the destruction of personality-belief is the striving for the un-arising of un-arisen unwholesome and the overcoming of the arisen unwholesome. There is no other thing to be done for this purpose than practicing meditation on the establishment of mindfulness.

The first and second strivings in regards to the present life are as follows. The defilements that have not yet arisen in one's mind as outburst as well as the unwholesome deeds like killing that have not been committed so far are the un-arisen



unwholesome. To the person who has defilements as underlying tendencies, there are opportunities for them to arise at anytime. There are tendencies to commit unwholesome deed by the one who has defilement. 'I am not free from those defilements. Though refrain from unwholesome in this life, if one has defilements, in future lives it would be certainly unavoidable.' The first right striving; here is the striving for the un-arising of un-arisen unwholesome means the strenuous striving that one makes for un-arising of un-arisen unwholesome, perfection of morality and the development of the establishment of mindfulness, considering, 'from this time until the attainment of *Nibbāna* I should not allow the un-arisen unwholesome to arise in my mind.'

What we called arisen unwholesome are the defilements that have arisen in the mind either in the past in this life as outburst or the unwholesome that had to be done like killing because of those defilements.

The second right striving is the perseverance and exertion of energy that completely uproots the dormant defilements, accomplishment of morality and the practice of both serenity and insight meditation which leads to thoughts of : "If I allow those unwholesome thoughts to arise in my mind in this manner again and again in future I will never be able to be free from hell and not free from *samsāra*. These unwholesome thoughts arise in my mind repeatedly because

of the dormant defilements. I should not allow them to arise in my mind in the future".

In this section of right striving, the classification of wholesomeness should be described as the three training of morality, concentration and wisdom and the seven purifications like the purification of morality. Their classification of arising and un-arising nature could be explained referring to this life and *samsāra*.

Morality also is twofold as mundane and supra-mundane. For the ordinary person whether it is in this life or in *samsāra*, supra-mundane morality is an un-arisen wholesomeness. There are the five precepts, the eight precepts, the ten precepts, the precepts for novices, and the precepts for higher ordination. All these are mundane. Since *samsāra* is that long, it is to be said that all these precepts had been arisen wholesome for all beings in the past. In the present life, for the person who has never ever observed precepts all these precepts are un-arisen wholesome. For the person who has observed the five precepts, it is the arisen wholesome and other precepts are un-arisen morality. For the one who has observed eight precepts, since the five precepts are also included, both five precepts and eight precepts are arisen wholesome and others are un-arisen. All these precepts are included in the precepts for higher ordination. Therefore, for the person who has observed higher ordination precepts all these mundane precepts are arisen wholesomeness.

In the supra-mundane path, right speech, right action and right livelihood are supra-mundane morality. There is no stability in mundane morality. Even a skillful person can maintain it only during one lifetime. It will not go to the next life. Supra-mundane morality leads all the way to *Nibbāna*. One who has established on the supra mundane morality wherever he would be born in future would never be immoral. In the supra-mundane path, through right speech both unwholesome verbal conduct and the defilements that cause unwholesome verbal conduct are completely destroyed. Through the factor of right action unwholesome bodily conduct and the defilement that cause unwholesome bodily conduct are completely destroyed. Through the factor of right livelihood, the defilements that cause wrong livelihood, as well as the bodily and verbal unwholesome deeds done for living are completely destroyed.

The concentration also is twofold as mundane and supra-mundane. Of them mundane concentration is again threefold as concentration of sense sphere, concentration of material sphere and the concentration of immaterial sphere. Again there are three types of concentrations as the preparatory concentration (*parīkamma samādhī*), access concentration (*upacāra samādhī*) and full concentration (*arpanā samādhī*). The concentration that one gains first is the preparatory concentration. The deep concentration that is more and more closer to material sphere, immaterial sphere and the supra-mundane concentration is the access

concentration. Both preparatory concentration and access concentration are sensual sphere concentration while the full concentration is material, immaterial or supra-mundane concentration. For the ordinary person, supra-mundane concentration is an un-arisen concentration.

Referring to the past *samsāra*; in this long *samsāra*, it is to be said that there is no mundane concentration that has not been gained by a person. At the time of the end of the eon, having obtained different *jhāna* beings would be reborn in material, immaterial and the *brahma* worlds. Therefore, referring to the past *samsāra* it is to be said that all mundane concentrations are arisen concentrations for all beings. Referring to the present life, for the person who has never practiced meditation all concentration wholesomeness are un-arisen wholesome. The person who practices a meditation like mindfulness of breathing, preparatory concentration is an arisen concentration and the access concentrations etc. are un-arisen concentrations. For the one who has gained access concentration both preparatory concentration and access concentration are arisen wholesome but full concentration is an un-arisen wholesome. In case of *jhāna* full concentration has many differences. Their exposition of arisen and un-arisen are also need to be considered.

The three factors; right effort, right mindfulness and right concentration in the supra-mundane path, which are to be compiled in the aggregate of concentration, are the supra-mundane concentration. ( *Yo ca sammā vāyāmo, yā ca sammā*

*sati, yo ca sammā samādhī ime dhammā samādhikkhandhe samgahitā*) This supra-mundane concentration is fivefold, namely; the first *jhānic* concentration, second *jhānic* concentration, third *jhānic* concentration, fourth *jhānic* concentration and the fifth *jhānic* concentration.

Wisdom also is in twofold as mundane and supra-mundane. Mundane wisdom has many differences. They are like the knowledge of *kamma* and their results, the knowledge of divine eye through which one can see things that cannot be seen through the naked eye, the knowledge of divine ear through which one can hear things which cannot be heard through normal ears, the knowledge of seeing others minds, the knowledge of one's own previous lives, the knowledge of knowing both past and future, the knowledge of knowing how beings are reborn after their death in different plane of existences, the knowledge of understanding the analysis of the *Dhamma* of aggregates and so on, the knowledge of the characteristics of impermanence and so forth of the aggregates etc.

Of the seven purifications, the purification of morality belongs to the training of morality in the three trainings [of the noble eightfold path]. The purification of mind belongs to the training of concentration and the other five purifications belong to the training of wisdom. Among them; the purification of view, the purification of overcoming doubt, the purification by knowledge & vision of what is path and not path, the purification by knowledge and vision of the path

progress, are mundane. The purification of knowledge and vision is supra-mundane.

Right understanding and right intention of the supra-mundane paths of stream enterer, once returner, non-returner and *Arahantship* are supra-mundane wisdom.

Referring to the past *samsāra*, among the mundane wisdom, most of them are arisen wholesome for beings. For those who have practiced *vipassanā* and developed the purification of view, the purification by overcoming of doubt, the purification by knowledge and vision of what is path and not path, the purification by knowledge and vision of the path progress in the dispensations of the previous *Buddhas* are, arisen wholesome. For those who have not developed them in the past, they are un-arisen wholesome. Referring to the present world, one who has never aroused wisdom at all wholesome wisdoms are un-arisen wholesome. If anybody has developed wisdom by anyway they are their arisen wholesome and others are un-arisen. The supra-mundane wisdom is an un-arisen wholesome for all ordinary persons.

Whenever the two actions of arousing un-arisen wholesome and developing the arisen wholesome are taking place; simultaneously, another two actions take place, which are the un-arising of un-arisen unwholesome and the abandonment of arisen unwholesome. For that purpose there is no other thing to be done. There are three stages of defilements like greed. They are the stage of underlying

tendency (*anusaya*), stage of preoccupation (*pariyutthana*) and the stage of transgression (*vitikkamana*). The underlying tendency is the stage that it remains without arising to the three steps of release in order to arise whenever needed. If the person has not completely eradicate defilements through the supra-mundane path, however great is his virtue and practice, sometimes, he might even go through the air by obtaining *jhāna*, but there are underlying tendencies in him. For those who practice wholesome deeds more and more the repeated arising and agitation of these underlying tendencies into the mind is quite less. Even though there are objects that cause for the arising, most of the time they do not arise in the minds of those who are doing good deeds. But in the minds of those who have no restraint of senses and development of wholesome things, they arise in every vicious object. Their minds are the ground for defilements. The occasion that the defilements arise in the mind by seeing a vicious object as the three steps of arising is called the stage of preoccupation. The defilements that reach to the stage of preoccupation sometimes dissipate without committing another unwholesome deed. However, sometimes, not only at the stage of preoccupation but also commits unwholesome actions like killing which makes the person immoral. The stage which is not remaining at the stage of preoccupation but going beyond and committing unwholesome like killing is the transgressing stage of defilements.

Of the three training of morality, concentration and wisdom, the transgressing stage of defilement is abandoned

through morality. Preoccupation stage is abandoned through mundane concentration and both preoccupation and transgressing are abandoned through mundane wisdom. The stage of underlying tendency is abandoned through the supra-mundane morality, concentration and wisdom. Mundane morality, concentration and wisdom are not sufficient to abandon the underlying tendencies.

This is how the development of arisen wholesome should be done. Though it is said that transgressing stage of defilement is abandoned through morality, each morality is not rich enough for the abandonment of each and every transgress defilement. Just like the little water is being unable to extinguish fire that itself evaporates, if morality is weak, that itself comes to cease without preventing it in the face of transgressing stage of defilements. Having destroyed the idea of morality the powerful defilements reach to the stage of transgression through which the person becomes immoral. If one has a firm determination and striving, thinking whatever suffering that I have to undergo because of observing morality, " May the skin, sinews and bones of this body might remain, my flesh and blood may dry out, whatever happens I will never break my morality", then such morality cannot be broken.

Even that morality which was done through strenuous striving remains undefeated by defilements only in one lifetime. It does not remain through many existences. It is the supra-mundane morality that remains unbroken even in



*samsāra*. One should not stop making right striving for the persistence of morality only through one lifetime but has to make effort until morality reaches its indestructible supra-mundane stage of morality and *Nibbāna*.

Having established on mundane morality, striving for the development of morality itself is the development of arisen morality and wholesomeness.

The preoccupation of concentration also needs to be discussed according to the strength of that particular concentration. The powerful defilements, suppressing and destroying weak concentration arise in the mind as the stage of preoccupation. That preoccupation of defilement cannot be prevented by a weak concentration. It is the concentration based on right striving that prevents the arising of even powerful defilements. Reinforcing concentration based on right striving so that it would not be defeated by even powerful defilements and upgrading and maintaining the obtained concentration until it reaches to the supra-mundane concentration is the development of arisen wholesome states based on concentration.

There are various levels of wisdom. The power of the weak wisdom is destroyed by its opposite defilements and they arise to the states of preoccupation and transgression.

The development of mundane wisdom until it would not be able to suppress even by the powerful defilements and

until it becomes supra-mundane wisdom so that it would be powerful enough to destroy underlying tendency is the development of arisen wholesome based on wisdom.

## 2.1. The Five Factors of Striving

The person who has five factors can develop right striving properly so that it would be able to gain fruitions before long. Those five factors are given in the Numerical Discourses as follows.

"*Bhikkhus* there are these five factors that assist striving. What five?

1. Here a *bhikkhu* is endowed with faith. He places faith in the enlightenment of the *Tathāgata* thus: "The Blessed One is an *arahant*, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of *devās* and humans, the Enlightened One, the Blessed One."
2. He is seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving.
3. He is honest and open, one who reveals himself as he really is to the Teacher and his wise fellow monks.

4. He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities.
  5. He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. Monks, these are the five factors that assist striving. "
1. *(Pancimāni bhikkhave padhānīyangāni. Katamāni panca? Idha bhikkhave bhikkhu saddho hoti saddahati tathāgatassa bodhim. Itipi so bhagavā araham sammā sambuddho vijjācarana sampanno sugato lokavidu anuttaro purisadamma sārathi satthā devemanussānam buddho bhagavā 'ti.*
  2. *"Appābādho hoti appātanko samavepākiniyā gahaniyā samannāgato hoti nātisītāya nāccunhāya majjhimāya padhānakkhamāya.*
  3. *"Asatho hoti amāyāvi yathābhutam attānam āvikattā satthari vā viññusu vā sabrahmacārisu.*
  4. *"Araddhaviriyo viharati akusalānam dhammānam pahānāya kusalānam dhammānam upasampadāya thāmaṇā dalha parakkamo anikkhattadhuro kusalesu dhammesu.*

5. *"Paññava hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhaya gāminiyā. imāni kho bhikkhave pañca padhāniyangāni.)*

So these are the five factors in brief: Only those who have five factors could make right strivings properly. They are:

1. Put confidence in the enlightenment of the Buddha and his knowledge of all things.
2. Free from ailments, not too much hunger but with good digestion.
3. Honest and open hearted to share faults with those who are worthy like teachers and companions.
4. Energetic and unhesitant to abandon unwholesome and arouse wholesome.
5. The knowledge of arising and perishing of conditioned things.

Those who are completed without any lacking of these five factors are certainly uncommon in the world. Therefore, one should not intend to develop right striving only after gaining these five factors. There is no conclusion that the development of right striving should not start by those who have not completed these five factors. We just mentioned

those five factors here in order to show the significance of arousing those factors also as far as possible. Of those five factors the first one 'keeping confidence in the Buddha's enlightenment' is to be gained by every practitioner. The one who is incomplete with that factor has no striving to develop the enlightenment factors.

Those who haven't got that factor should associate with those who have confidence. Listen to the *Dhamma* from them. Read the *Dhamma* books. Discuss the *Dhamma*. Investigate the *Dhamma*. When investigated such factors, which are unsuitable, perhaps doubt would be double. Therefore, it is to be understood that investigation is also to be done carefully. The second factor is about health, which is related to past *kamma*. Therefore, some persons even without any effort live healthily but some though make much effort never get it. For this purpose, proper behavior is also a very significant factor. If we become sick we can do nothing. Therefore, in order to lead a healthy life we should refrain from unhealthy food and drinks and such activities.

However, one should engage in good activities. If one is practicing and developing the factors of enlightenment according to the instructions given by an instructor he should not hide his own shortcomings and faults to that instructor. As the doctor cannot treat the patient who does not reveal his sickness the teacher cannot give the proper object for meditation to the pupil who conceals the real factors of himself and cannot instruct him properly. Just like the patient

who does not get proper treatment from the doctor would die the practitioner who does not reveal the facts as they are to the teacher would decline. As the fifth factor, in order to gain the knowledge of arising and perishing of conditioned things one should learn the *Dhamma*. The learned *Dhamma* should be thoroughly investigated by repeatedly contemplating upon them. *Dhamma* should be discussed. Learning the *Dhamma* is also to be done by associating with a proper teacher.

## **2.2. The Five Unfavorable Occasions for Striving**

The five unfavorable occasions have been taught by the Buddha; in the Chapter five of the Numerical Discourses. These five occasions are also to be understood by the practitioners. There is no time unfavorable for the person who is engaged in the *Dhamma*. Here the unfavorable occasion means the time though one wants it and even has striving but still unable to practice properly so as to gain fruits. The purpose of understanding these occasions is to use the proper time, good time and do not pass it. Most people spend the proper time for five sensual pleasures and unwholesome deeds and eventually come to the path to practice the *Dhamma* at the unsuitable time. From that they never get the great fruits of engaging in the *Dhamma*. This is how the Buddha has taught the five unfavorable occasions.

*"Bhikkhus, there are these five unfavorable occasions for striving. What five?*

Here, a *bhikkhu* is old, overcome by old age. This is the first unfavorable occasion for striving.

Again , a *bhikkhu* is ill, overcome by illness. This is the second unfavorable occasion for striving.

Again, there is a famine, a poor harvest, a time when alms food is difficult to obtain and it is not easy to subsist by means of gleanings. This is the third unfavorable occasion for striving.

Again, there is peril, turbulence in the wilderness, and the people of the countryside, mounted on their vehicles, flee on all sides. This is the fourth unfavorable occasion for striving.

Again, there is a schism in the Sangha, and when there is a schism in the Sangha there are mutual insults, mutual reviling, mutual disparagement, and mutual rejection. Then those without confidence do not gain confidence, while some of those with confidence change their minds. This is the fifth unfavorable occasion for striving. These are the five unfavorable occasions for striving."

*Pañcime bhikkhave asamayā padhānāya. Katame pañca? Idha bhikkhave jinno hoti jarāya abhibhuto. ayam bhikkhave pathamo asamayo padhānāya.*

*Punacaparam bhikkhave bhikkhu vyādhito hoti vyādhinā abhibhuto ayam bhikkhave dutiyo asamayo padhānāya.*

*Punacaparama bhikkhave dubbhikkham hoti dussassam dullabhapindam na sukaram unjena paggahena yāpetum. ayam bhikkave tatiyo asamayo padhānāya.*

*Punacaparam bhikkhave bhayam hoti atavisamkopo cakkasamārulhā jānapadā pariyāyanti. Ayam bhikkhave catuttho asamayo padhānāya.*

*Punacaparam bhikkhave sangho bhinno hoti. Sangho kho pana bhinne aññamaññam akkosā ca honti. Aññamaññam paribhāsā ca honti. Aññamaññam parikkhepā ca honti. Aññamaññam pariccajanā ca honti. Tattha appasannā ceve nappasidanti. Pasannānanca ekaccānam aññathattham hoti. Ayam kho bhikkhave pañcama asamayo padhānāya. Ime kho bhikkhave pañca asamayā padhānāyā ti.)*

According to this discourse, these five occasions are unsuitable for striving. 1. When one is old and decaying, 2. When one is ill 3. When there is a famine 4. When the country is in peril with war etc. 5. When there is a schism in the *Sangha*. Some persons having thought that young age should be spent only for worldly things and not for the spiritual development wait until they become old age to engage in the *Dhamma*. According to the above discourse one should understand clearly that it is a wrong concept. May the people consider putting in their time to gain the highest benefit of this rare opportunity of the dispensation of the Buddha and human life without sacrificing their precious



time of bodily strength and health just for the five sensual pleasures that which is gained even by animals.

## 2.3. The Five Future Perils

It is a well-known fact that it is very rare for persons today who have attained even one of the great states of *jhāna*, paths or fruitions, which are to be gained from the dispensation of the Buddha. Not only those who have gained them but also those strive to gain them are not common today. Specially, the practitioners should know the reason for that. Every person who wishes the progress of the dispensation of the Buddha and respect it should know it. Therefore, it is also mention here. The Buddha has taught this in advance. The Buddha said, " *Bhikkhus*, there are these five future perils as yet un-arisen that will arise in the future. You should recognize them and make an effort to abandon them. What five?

"In the future, there will be *bhikkhus* who are undeveloped in body, virtuous behavior, mind, and wisdom. They will give full ordination to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. They in turn will give full ordination to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These

[pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. Thus, *bhikkhus*, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma. This is the first future peril as yet un-arisen that will arise in the future. You should recognize it and make an effort to abandon it.

"Again, in the future there will be *bhikkhus* who are undeveloped in body, virtuous behavior, mind, and wisdom. They will give dependence to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. They in turn will give dependence to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. Thus, *bhikkhus*, through corruption of the Dhamma comes corruption of the discipline and from corruption of the discipline comes corruption of the Dhamma. This is the second future peril as yet un-arisen that will arise in the future. You should recognize it and make effort to abandon it.

"Again, in the future there will be *bhikkhus* who are undeveloped in body, virtuous behavior, mind, and wisdom. While engaged in talk pertaining to the

Dhamma, in questions-and-answers, they will slide down into a dark Dhamma but will not recognize it. Thus, *bhikkhus*, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma. This is the third future peril as yet un-arisen that will arise in the future. You should recognize it and make an effort to abandon it.

"Again, in the future there will be *bhikkhus* who are undeveloped in body, virtuous behavior, mind, and wisdom. When those discourses spoken by the *Tathāgata* are being recited that are deep, deep in meaning, world-transcending, connected with emptiness, they will not want to listen to them, will not lend an ear to them, or apply their minds to understand them; they will not think those teachings should be studied and learned. But when those discourses are being recited that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, they will want to listen to them; lend an ear to them, and apply their minds to understand them; they will think those teachings should be studied and learned. Thus, *bhikkhus*, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma. This is the fourth future peril as yet un-arisen that will arise in the

future. You should recognize it and make an effort to abandon it.

"Again, in the future there will be *bhikkhus* who are undeveloped in body, virtuous behavior, mind, and wisdom. The elder *bhikkhus* –being undeveloped in body, virtuous behavior, mind, and wisdom –will be luxurious and lax, leaders in backsliding, discarding the duty of solitude; they will not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unattained, for the realization of the as –yet- realized. Those in the next generation will follow their example. They, too, will be luxurious and lax, leaders in backsliding, discarding the duty of solitude; they, too will not arouse energy for the attainment of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus, *bhikkhus*, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma. This is the fifth future peril as-yet-un-arisen that will arise in the future. You should recognize it and make an effort to abandon it.

"These *bhikkhus*, are the five future perils as yet un-arisen that will arise in the future. You should recognize them and make an effort to abandon them."

Here, the development in body means *vipassanā* on body, development in virtuous behavior means purification of morality, the development in mind means development in serenity and the development in wisdom means the development of insight.

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**The end of the description of Right Striving**

### (3). The Four Bases for Spiritual Power

There are four bases for spiritual power. They are:

1. The power of desire (*Chandiddhipāda*)
2. The power of energy (*Viriyiddhipāda*)
3. The power of mind (*Cittiddhipāda*)
4. The power of investigation (*Vimasiddhipāda*)

'*Iddhi*' means something happens. The term *iddhi* is called power that can be done. Plants and trees they never move to another place and die at the same place where they were born. But beings move from place to place. Their moving is a power. Some beings do not see what is there around them and some beings see them. Their sight is also a power. Some beings do never hear any sound but some others hear them. Their hearing is also a power. Most beings cannot communicate with others through speaking but humans do so. Humans' ability of speaking is also a power.

In this manner there are many powers in the world. However, all of them are not considered as powers by the people. What they consider as power are the things that can be performed through mental power such as going through the air, creating rain and winds, remaining invisible, seeing

things which cannot be seen through the naked eye, and understanding others intentions. These cannot be done by everybody but only a few persons even that is hard to perform.

Here in this case of the bases for power (*iddhipāda*), power means the things that cannot be done by everybody. In the dispensation of the Buddha, there are five powers to be developed for the cessation of *samsāric* suffering. These are the powers to be expected by the practitioners. The bases for power are to be developed for the attainment of those powers. The five powers are:

1. The power of comprehending of what is to be comprehended.
2. The power of knowing accurately is to be known accurately.
3. The power of abandoning what is to be abandoned.
4. The power of realizing what is to be realized.
5. The power of developing what is to be developed.

- (1. *Abhiññeyyesu dhammesu abhiññā siddhi*
2. *Pariññeyyesu dhammesu pariññā siddhi*
3. *Pahātabbesu dhammesu pahāna siddhi*
4. *Sacchikātabbesu dhammesu sacchikiriya siddhi*

5. *Bhāvetabbesu dhammesu bhāvanā siddhi.*)

The first one, "The power of comprehending of what is to be comprehended" here means the comprehension of what is consciousness, mental states, matter and *Nibbāna*; the four ultimate *dhamma* [*paramattha*], in accordance with their classification, characteristics, and existence as they really are.

Name and form which are concealed by the four compactness of the compactness as continuity (*santati ghana*), the compactness as a mass (*samuha ghana*) the compactness as a function (*kicca ghana*) and the compactness as a cognitive-object (*ārammana ghana*) are manifested not as things but as beings or persons. Therefore, the people are deceived by them. Understanding their real nature is quite difficult. Such things are revealed only when the *Buddhas* are born in the world. It is certainly impossible to understand them from any other religion, philosophy, or science except the teaching of the Buddha.

This knowledge of ultimate Dhamma, which is rare and difficult to understand, is one of the powers. First of all this power should be obtained by the practitioners who are developing insight. The power is the foundation for insight. One should develop insight based on that foundation. Only those who develop insight based on that power could gain real fruits of *vipassanā*. By studying *Abhidhamma Pitaka* one can gain that power. Learning properly the compendium of



*Abhidhamma* or a similar book also can obtain that power which is sufficient for a practitioner.

The second power is knowing separately and accurately of the characteristics and the common nature of impermanence, unsatisfactoriness and soullessness of whatever material and immaterial things belonging to the Noble Truth of suffering.

The third power is the abandonment of craving and the remaining defilements that are related to the Noble Truth of arising.

What is called the power of realizing what is to be realized is the realization of supra-mundane element of *Nibbāna*, which is the complete cessation of craving and the remaining defilement.

The power of developing what is to be developed is the development of the three training of morality, concentration and wisdom until one attains the state of supra-mundane path. Attainment of supra-mundane path is the completion of that power. The attainment of stream enterer, once returner, non-returner and *Arahantship* is the same power. This can be stated through the method of purification too. The four purification of morality is one power. The obtaining of the material and immaterial *jhāna* together with preparatory concentration and access concentration is another power. The obtaining of the five supernormal powers like miraculous

power by developing and cultivating *jhāna* are five different powers. The purification of view by understanding name and form as they really are is one power. Having understood the real nature of causes of formations and dispelling doubt of whether there is a self or not, or whether the form etc. is self or not and certainly that there is no a person, being or a Self itself is a power. For the person who is practicing *vipassanā* by dispelling doubts, the knowledge of understanding of what is path and what is not path, which is to be obtained whenever there arise imperfections like a light, is also a power. The nine great knowledge of insight such as the knowledge of arising and passing away of things; are nine powers. The four supra-mundane paths are four powers. All these are the powers in the dispensation of the Buddha.

The attainment or obtaining of these powers is very difficult. This is why beings are quite immersed in the ocean of *samsāra* and being suffered without attaining *Nibbāna*. Sometimes even the difficult things could be done through the assistance of other things. For instance, it is quite difficult for a man to cross over the ocean. However, that can be done with the help of a ship. Likewise, going through the air is very difficult for man but that could be done with the help of an airplane. Just like how ships etc. are helpful for the crossing over the ocean, there are things, which are helpful for the attainment of powers. One can develop them and with the assistance of them can obtain powers. What we called the bases for power (*iddhipāda*) are the things that are helpful for the attainment of those powers. Therefore, if one gains

powers through the assistance of certain things they are called the bases for power. Those four bases for power are mentioned at the beginning of this topic.

### **3.1. The Base for the Power of Desire (*Chanda*)**

Here, *chanda* means desire for anything. In other words, wish for something. Normally, though one in nature, desire is numerous in its quantity of power. Most of the time, the desire of what one desires to be gained with difficulty is dissipated without gaining it. Dissipation here means disappointment. Such desires are weak ones. The above-mentioned dispensational powers which are extremely hard to gain cannot be gained with such a weak desire. For that purpose, one should have a firm desire whatever may happen, no matter how long it would take to gain it or how much the effort to be made, how many comforts to be abandoned and how much suffering to be undergone until the power is gained. For this one must have an unquenched desire. What is called the base for desire is such a powerful desire.

### **3.2. The Base for the Power of Striving (*Viriya*)**

(What is striving here is exactly the same with the striving, which we mentioned above)

### **3.3. The Base for the power of Consciousness (*Citta*)**

Here the base for the power of consciousness means the consciousness that which is un-amenable to any other thing but exceedingly slanting until the gaining of power. When listening to the benefits of powers, the consciousness of many inclines to power. Then many think that it would be better if I too would be able to gain such a power. However, before they gain such power their consciousness inclines again to sensual pleasures and then they forget this power. Such a weak consciousness is not the base for power.

### **3.4. The base for the power of investigation (*Vimansa*)**

The base for the power of investigation is the knowledge of ability to engage in the deep *dhamma* like aggregates which sees the danger and greatness of suffering of hells, the greatness of *samsāric* suffering and the benefits of power.

One who has at least one base of power will attain paths and fruition in this very dispensation of the Buddha either in this life or right after this life. Forget about the one who has two, three or all the four powers. Those who have no bases for power thinking, "Though make striving at this time one cannot gain paths and fruitions or we have no proper places to practice or no suitable attendants or no suitable teachers or no space or not good health etc." hesitate. As long as they develop the bases for power they never attain paths

and fruitions. If one gains at least one base for power from that he gains paths and fruition and attain *Nibbāna*. Among the bases for power some gain the base for power of desire, and from that gain paths and fruitions and attain *Nibbāna*. Some gain the base for power of striving through which attain *Nibbāna* and still others gain paths and fruition and attain *Nibbāna* through the base for power of consciousness and investigation.

The *Arahant Ven.Ratthapala* attained *Arahantship* dependent on the base for power of desire. Here is the sketch of his biography. There was a small village named *Thullakotthita* in the *Kuru* country [India] and there lived a millionaire. He had only a son named *Ratthapāla*. When the Buddha visited this village and preached the Dhamma having listened to the Dhamma *Ratthapāla* had a great desire to get ordained. He went to his parents and asked their consent for ordination. Since he was the only heir to the huge heap of wealth from generations they did not allow him to get ordained. But his desire was not quenched. Saying that if he were not given permission to get ordination he would die right there, he slept on the ground without taking any food or drinks.

The parents instructed him in various manners not to ordain. Even his friends were asked to come and advice him. But nobody was successful to quench his desire. After a couple of days thinking and knowing that it would be devastating if he would die from fasting, the parents gave

their permission for him to ordain. *Ratthapāla* having arisen from fasting got enough food and drinks and went to the Buddha and got his ordination. Thereafter, he started to practice with a great desire to attain *Arahantship* as soon as possible. Having done so after 12 years he completely cut off all defilements and attained *Arahantship*.

The *Arahant Ven. Sona* attained *Arahantship* dependent on the base for power of striving. He was a millionaire's son from the city of *Campā*. [As he was brought up delicately] even there were body-hairs on his soles. Once having heard that there was a person who had body-hairs on his soles, he was summoned by the then king, *Bimbisāra* and examined. Later on, having renounced his lay life, *Sona* got his ordination in the dispensation of the Buddha. After his ordination he lived in the woods named *Sītavana*. He became a monk and completed monkhood with strenuous striving. In order to prevent sleepiness he practiced walking meditation. Though it was very painful because of his delicate soles he practiced walking meditation continuously.

Gradually having worn out his soles it started to bleed from his soles. The path for walking also became like a slaughtering place. Though he made that much of striving he could not attain *Arahantship*. However, One day, he had the idea to disrobe and go back home. The Buddha saw this through his divine eye and approached him and giving the simile of the lute advised him to practice not over striving or less striving but moderately [He was a lute player in his lay

life]. Then the Ven. *Sona* did so and before long cut off all taints and attained *Arahantship*.

The *Arahant Ven. Sambhuta* attained *Arahantship* dependent upon the base for power of consciousness. He received the object of mindfulness of the body for his meditation from the Buddha and lived in the woods named *Sītavana*. Once, a certain demon named *Vesavunu*, while going through the air towards the Southern direction saw this venerable monk practicing meditation in an open place. Then having descended he saluted him and asked his two demons to protect the venerable one until he would arise from his concentration and further to inform him that he, the king of demons, also came there to pay respect to him. After he arose from his concentration the two demons informed him about the presence of the king of demons and how two demons were kept there to protect him. Then the Venerable said, *"Friends we have a guard given by the Buddha. That is mindfulness. That guard will protect us. We do not need any other guards. You do not want to be tired of protecting us here. You better go and inform this to the king of demons."* Saying so Ven. *Sambhuta* sent them away and practiced and right there he attained *Arahantship*. That consciousness which was slanting toward the attainment of *Arahantship* itself was the base for power of consciousness.

The *Arahant Ven. Mogharāja* who was the foremost of using a coarse robe, attained *Arahantship* dependent on the base for power of investigation. He was one of the 16 great

disciples of the ascetic *Bāvari*. He was the wisest person of them all. When he asked the question [How should one see the world so that one is not to be seen by the king of Mara?] the Buddha said, "*Mogharāja*, see the world as empty and always be mindful. Uproot the view of self. In this manner you go beyond *Māra*. When you see the world in this manner the king of *Māra* will never see you."

( *Suññato lokam avekkhassu-Mogharāja sadā sato*  
*Attānuditthim uhacca- evam maccutarosiya*  
*Evam lokam avekkhantam- macchurājā na passati*)

Having heard of this and dependent upon wisdom, he attained *Arahantship* right there by completely exterminating all taints.

If one has no strenuous desire to develop powers like *jhāna* and paths, no striving to engage in serenity and insight, no consciousness inclined to them, no knowledge engage in the deep *Dhamma* like aggregates, should develop the bases for power in one's mind by recollecting the biographies of those who have bases for power, associating with the true friends who have bases for power, and listening and developing the *Dhamma* which helps to develop the bases for power.

This division of the bases for power has many different methods and different opinions from different teachers. So far our explanation of the bases for power here was an easy to



understand by the practitioners and sufficient enough for the practice of meditation. If put it in other way, this examination of powers of the bases of power should be explained as the preparatory method and beneficiary method. This is how it is to be? What is to be done as preparatory for the first *jhāna* is the base for power. It is the power of the first *jhāna*. Preparatory for the second *jhāna* is the base for power. That is the power of the second *jhāna*. Preparatory for the third *jhāna* is the base for power. That is the power of the third *jhāna*. In this manner one has to state this up to neither perception nor-non-perception. Preparatory for the path of stream entry is the base for power. Path and fruition of stream entry and power etc. should be mentioned up to the fruition of *Arahantship*. The first powers become the bases for the latter ones. The base for power of the first *jhāna*, the second *jhāna*, the third *jhāna* likewise this should be explained up to the fruition of the *Arahantship*.

**Here ends the section of the bases for power**

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## (4). The Spiritual Faculties

"Monks, the faculty of confidence is a factor of enlightenment. It is for the realization of truth. The faculty of energy is a factor of enlightenment. It is for the realization of truth. The faculty of mindfulness is a factor of enlightenment. It is for the realization of truth. The faculty of concentration is a factor of enlightenment. It is for the realization of truth. The faculty of wisdom is a factor of enlightenment. It is for the realization of truth. Monks, just as among all beasts the lion is the best of energy, speed and skill the faculty of wisdom is the best of all factors of enlightenment for the attainment of enlightenment."

*( Saddhindriyam bhikkhave bodhipakkhiyo dhammo. Tam bodhāya samvattati. Viriyindriyam bodhipakkhiyo dhammo. Tam bodhāya samvattati. Satīdriyam bodhipakkhiyo dhammo. Tam bodhāya samvattati. Samādhīndriyam bodhipakkhiyo dhammo. Tam bodhāya samvattati. Paññīndriyam bodhipakkhiyo dhammo. Tam bodhāya samvattati. Seyyathāpi bhikkhave ye keci tiracchānagatā pānā siho tesam migarājā aggamakkhāyati yadidam thāmena javena suriyena. Evameva kho bhikkhave ye keci bodhipakkhiya dhammā paññīndriyam tesam aggamakkhāyati yadidam bodhāya.)*

Just as the kings who rule over the others, the spiritual faculties rule over the physicality and mentality. Ruling over here means to keep things under one's self. In Buddhism there are twenty-two spiritual faculties. But they all are not

pertaining to the attainment of enlightenment. Among them, specifically the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom are helpful for the attainment of enlightenment. Therefore, only these five are considered as the factors of enlightenment.

#### **4.1. The Spiritual Faculty of Confidence (*Saddha*)**

Here the confidence means the confidence in the virtues of the Buddha, Dhamma and the *Sangha* and accepting merit as well as demerit and their results. Faith is another name for that. However, it is to be understood that faith in other things than the virtues of the Buddha, Dhamma and *Sangha* are not regarded as confidence in this case (*saddha*). Pleasing is another term for confidence. The defilements like delusion, views and conceit never allow mind to accept the virtues of the Buddha, Dhamma and the *Sangha*. Instead they become obstacles. They are accepted only when the defilements are dissipated. With the arising of confidence defilements, which obstruct the acceptance of the virtues of the Buddha, Dhamma and the *Sangha* fade away. Then the mind becomes clear. That clearance of mind should be understood like the clearance of water from mud and other things.

In other words, the confidence means the cleanliness of mind from defilements, which hinder the acceptance of the virtues of the Buddha Dhamma and the *Sangha*. In accordance

with this, mind becomes clear. Some people mistakenly grasp happiness or love as confidence (*saddha*). Happiness and love towards the Buddha, Dhamma and the *Sangha* are the results of confidence. That confidence which arises as the results of accepting the virtues of the Buddha, Dhamma and the *Sangha* put one's mind and mental states as well for the acceptance of the virtues of the Buddha, Dhamma and the *Sangha*. In such a way, confidence becomes a spiritual faculty. Therefore, it is called the faculty of confidence.

The faculty of confidence arises in everybody when performing any wholesome deed. There is no wholesome deed done without the spiritual faculty. But each spiritual faculty is not considered as the factor of enlightenment. The weak confidence that arises while performing meritorious deeds; such as offering alms, observing morality and meditation on loving friendliness thinking that it would also be a cause for the happiness after death, would not be sufficient enough for meditations. When engage in meditation, that weak confidence is not skillful enough to control or win over one's mind. While meditating, that confidence is easily defeated by the mind. Then the mind turns away from that confidence. Therefore, that weak confidence is not a spiritual faculty of confidence for the factor of enlightenment.

For the person who has weak confidence, meditation is an unpleasant thing. For him/her there is no enjoyment or pleasure. Therefore, though started to practice meditation

his/her mind inclines toward sensual pleasures. One should have great confidence for the enjoyment and pleasure of meditation. Only that confidence becomes the spiritual faculty of confidence for the factor of enlightenment. The natural confidence that could be developed up to that level is also only obtained through engagement in meditation. Therefore, that confidence is also called the 'developed confidence'. One should cultivate this developed confidence or the spiritual faculty of confidence for the continuity of meditation until the attainment of the state of supra-mundane path.

The practitioner who practices the development of the spiritual faculties should understand the development or undevelopment of the faculties as well. The power of the spiritual faculties should be investigated from the place where there is that power. Referring to the four factors of the stream enterer, it is said, "the spiritual faculty of confidence should be investigated in the factors of stream entry." The place where the power of the spiritual faculty of confidence exists and manifests contributes to the factors of stream entry.

When practicing meditation on the virtues of the Buddha Dhamma and the *Sangha* and if that object is quite interesting and enjoyable when contemplated upon that and even that could be contemplated upon as long as one wishes as the person attained *jhāna* that should be understood as a sign of the development of the faculty of confidence. Among all meditations the best and the most convenient meditation for the development and cultivation of the spiritual faculty of

confidence is the meditation on the recollection of the virtues of the Buddha. Those who have weak spiritual faculty of confidence should practice the recollection of the virtues of the Buddha for the development, cultivation and great power of it. When practicing the virtues of the Buddha, understanding of the virtues belongs to the spiritual faculty of wisdom. One should start to practice the recollection of the virtues of the Buddha with a clear understanding. The spiritual faculty of confidence never develops by practicing meditation on the virtues of the Buddha without understanding the virtue of the Buddha.

#### **4.2. The Spiritual Faculty of Energy (*viriya*)**

Energy here means a certain special mental energy that keeps up the perseverance and appropriate commitment of the action and dominance over the things needed to be done. Since it is quite agreeable to oneself and endowed with consciousness and mental states, it becomes a spiritual faculty. Therefore, striving itself is called the spiritual faculty of energy. Energy is twofold: physical energy and mental energy. Physical power is physical energy. It belongs to the form. It is not considered in the case of faculty. What is called the spiritual faculty of energy is mental striving. This can be seen in both wholesome and unwholesome. When striving is made for the unwholesome deeds it is called the unwholesome faculty of energy.

Here with the factors of enlightenment, we talk about the faculty of energy, which belongs to wholesome things. That wholesome energy also is twofold as natural energy and meditative energy. The natural energy is the energy of the ordinary persons who have not developed the spiritual faculty of energy through severe practice of meditation and the development of serenity and insight etc. Though sufficient for the normal activities, that is not sufficient enough for the development of mind to attain the supra-mundane state of path. When practicing meditation, how undeveloped mind becomes weak should be understood from the eight factors of the lazy persons. These eight are given in the Eighth Chapter of the Numerical Discourses of the Buddha.

- **The Eight Types of Instances for laziness**

The practitioner who has not developed energy, when arises certain thing to be done thinking, "There will be some hard work today" and neglects striving and sleeps without practicing to attain *jhāna*, insight, paths and fruition which have not been yet attained.

When finished his works thinking, "Since very tired now, how can I meditate" he then sleeps neglecting striving to gain *jhāna*, insight, paths and fruitions.

When needs to go somewhere thinking, "Now I will have to go there and be wearisome therefore need to sleep now" and then neglecting his meditation, he sleeps.

After his journey and tired of thinking, "Now it is too tired I cannot do anything else today" he then sleeps without making striving to attain *jhāna* etc.

When he does not get enough meals as expected thinking, "Today I could not get enough food. I have not enough energy to practice. I am weak." he then sleeps without making striving to attain *jhāna* etc.

After having a big meal thinking, "Today it is too much food, very heavy how can I practice?" and he then sleeps without making striving to attain *jhāna* etc.

When he has minor illness, thinking, " If I practice today this ailment may get worse therefore, better take rest" and then he sleeps without striving to attain *jhāna* etc.

When the sickness is cured, thinking, " Right after this ailment, if I practice now, it might reappear I should take rest" he then sleeps without making striving to attain *jhāna* etc.

These are the eight types of instances for laziness.

The energy that is sufficient to engage in meditation to gain *jhāna*, paths and fruitions and the irreversible striving make while practicing meditation is called the 'developed energy'. That development of energy is the energy that becomes the spiritual factor of energy pertaining to the factors



of enlightenment. This is how the person who has developed it practices at the time of the above-mentioned eight factors.

When there is something to do he thinks, "I will have to engage in a task pretty soon. Once I start it I won't be able to practice serenity and insight. That will be a loss to me. Therefore, I should practice right now" and he strives to attain *jhāna*.

After his task, thinking, "I had to spend much of my time for work. That was a loss for me. I should practice now to fulfill it." and practice with great striving and engage in his asceticism.

When there is a journey to somewhere or after returning from a journey of either not enough food was taken or after having a big meal, when he is sick or after the recovery of ailment, he practices the same way.

The person who practices with a weak spiritual faculty of energy simply spends his time but never develops his concentration or wisdom. Even after many years of practice his concentration is the same as it was. His wisdom is also the same as it was. Practicing meditation with a weak spiritual faculty of energy is like doing something with a selfless hand. The person who practices with a developed mind and rapid striving can gain benefits pretty soon.

The person who has made striving to earn money etc. developing the spiritual faculty of energy is easy. The spiritual faculty of energy is also twofold as physical energy and mental energy. The striving makes while learning the Dhamma, sitting longer, walking as a practice of meditation etc. that are performing with physical support are called physical energy. What is mental energy is the striving that makes while practicing concentration and reflecting upon volitional formation as impermanent, unsatisfactory and soulless. The practitioner should be comprehensive with both these factors. Physical energy is developed by doing daily chores and fulfilling of severe ascetic practices such as eating only the alms food collected from houses, remaining in a sitting position, living at the foot of a tree and living in an open space. For the one who has developed physical energy having established on that it is much easier to develop mental energy. The development of the spiritual faculty of energy should be understood in the four right strivings. The Buddha said, "Where the spiritual faculty of energy should be seen? Here the spiritual faculty of energy should be seen in the four right strivings" (*Kattha viriyindriyam datthabbam? Catusu sammappadhānesu etta viriyindriyam datthabbam.*)

#### **4.3 The Spiritual Faculty of Mindfulness (*sati*)**

The mind of the ordinary person is always inclined to the five codes of sensual pleasures and unwholesome deeds. That is the nature of that mind. In order to turn it to wholesome things and keep it in wholesome ways, one has to

have a certain power. The mental state that turns the mind from unwholesome things and the five code of sensual pleasures, and establishes it on wholesome is mindfulness. Awareness is another term for that. Since it is agreeable with one self and endowed with consciousness and mental states it is called mindfulness. When developed and cultivated gradually it becomes the right Mindfulness, the seventh factor of the supra mundane Eightfold Path. Developing right mindfulness of the path of *Arahant* of the Eightfold Path is the end of its development. It is not the mindfulness of people who are from time to time engaged in meritorious deeds such as offering alms but mindfulness that which is developed and cultivated engaged in higher meditation becomes the spiritual faculty of mindfulness of the factors of enlightenment.

"Where should there be seen the faculty of mindfulness? The faculty of mindfulness should be seen in the four establishments of mindfulness." The Buddha said. (*Kattha satindriyam datthabbam? Catusu satipatthānesu ettha satindriyam datthabbam*). Meditation on the establishment of mindfulness is the place where mindfulness is present. When practicing mindfulness of breathing or the contemplation on the parts of the body like head-hairs, if the mind remains without roaming it could be focused on the parts of the body without any difficulty. Also if the mind remains with the parts of the body even for a long time, it is to be understood that it is the sign of the development of the spiritual faculty of mindfulness. By the same token, if the mind is quickly

distracted it is to be understood that the spiritual faculty of mindfulness has not yet been developed.

#### **4.4. The Spiritual Faculty of Concentration (*samādhī*)**

It is a nature of all things in the world that they are attracted to beings. The nature of mind is that inclination, sloping and slanting to everything. As the person who strives to grab the whole bunch of apple together loses them all, the mind when focused on many things at the same time cannot be gained right knowledge from any. In order to understand each and everything better, mind should be focused only on one item at a time. Even though the object is one there are diversities in it. In order to gain clear knowledge of the object, mind should be focused only one particular thing of such diversities as well. Otherwise, no knowledge can be gained of anything.

The skillful artist can draw a picture of a man in a hundredfold ways. But those pictures too can be drawn only one at a time. If one strives to draw in manifold ways simultaneously none of them could be drawn. Taking object for mind is the same. Though the mind is attracted to many objects simultaneously even many formations of the same object, it is necessary to keep the mind only one object at a time. The spiritual faculty of concentration is the establishment of mind on one particular object and the nature of its domination. That is also a mental state. That can be seen in each consciousness.

The consciousness cannot arise without concentration. But that frail concentration which is in each and every consciousness and of each person is not sufficient enough to practice meditation to gain *jhāna* etc. Therefore, that is not considered as the spiritual faculty of concentration pertaining to the factors of enlightenment. That concentration can be developed. When concentration is developed and cultivated many streams of consciousness could be maintained on one object. What is needed to the true friends who practice *jhāna* etc. is the concentration that could be maintained many streams of consciousness on one object at the same time and same manner. That is the spiritual faculty of concentration of the factors of enlightenment. It is threefold: preparatory concentration, access concentration and full concentration. There explanation should be understood from the books of meditation. Concentration can be specifically developed through the practice of concentration meditation such as mindfulness of breathing. Those who practice pure *vipassanā* also can also develop concentration through *vipassanā*. As the Buddha himself said, "Monks, from where, the spiritual faculty of concentration should be known? This spiritual faculty of concentration should be known from the four *jhānas*." (*Kattha ca bhikkhave samādhindriyam datthabbam? Catusu jhānesu ettha samādhindriyam datthabbam*).

#### 4.5. The Spiritual Faculty of Wisdom (*paññā*)

The mind can cognize everything. But it has no clear knowledge of anything. It is just like the sight of a person who has weak sight. For such a person, though can see many things, none of them is clear as clear to the person who has good sight. There is a certain thing, which merges with the mind to see things clearly and correctly. That is called wisdom. It is like a pair of glasses for the weak eyes or like a light. Since that wisdom dominates the affiliated factors for the obtaining of the object as it is, it is called the spiritual faculty of wisdom.

From time to time, that wisdom arises in the ordinary persons' mind as well. But in their wisdom, it has no power of seeing things as they are. For the practitioners who practice for the gaining of *jhāna* etc. that weak faculty of wisdom is not sufficient. For that purpose one must have a sharp wisdom. It is not that easy to think a certain thing which has seen through the eye before as seeing it clearly now. For the attainment of *jhāna* the objects like *kasina*-devices that are not in the presence should be able to call to mind as if seeing through the eyes. For that purpose one should have a sharp and developed wisdom. For the practice of *vipassanā* to gain supra-mundane path one should have more sharpen, well-developed and bright wisdom. What is called the spiritual faculty of wisdom in the factors of enlightenment is the wisdom faculty that was well-developed and cultivated for the purpose of serenity and insight.

For concentration meditation, there must be a wisdom developed by meditation. For *vipassanā* there must be a wisdom developed by both learning and practicing. The ending of the development of wisdom developed by concentration meditation is gaining different types of knowledge such as; miraculous power, divine ear, divine eye, reading others mind, recollecting the previous births and seeing beings how they are born in different realms according to their *kamma*. The ending of the development of wisdom developed by *vipassanā* is the attainment of wisdom of the supra mundane paths and fruitions. Wisdom should be developed through both concentration and insight. As it is said, "Where the spiritual faculty of wisdom should be seen? Here the spiritual faculty of wisdom should be seen in the Four Noble Truths." (*Kattha paññindriyam datthabbam? Catusu ariyasaccesu ettha paññindriyam datthabbam*). When think of the four noble truths, it is to be understood that to the extent that one understands the Four Noble Truths, for that extent, one's spiritual faculty of wisdom has been developed.

*Indriya* (faculty) or leadership has two functions. One of them is keeping others under his/her leadership and the other one is suppressing the opponents. Here the faculty is described as the first meaning, i.e. to keep and maintain under its control. This faculty should be described as the other meaning as well, i.e. the suppressing of opponents. This is how it is? Doubt, wrong views, delusion etc, are the opponents of confidence (*saddha*). It is the action of the faculty

of confidence that suppressing them and devoid them from the mind. Laziness and sleepiness etc. are the opponents for striving. Suppressing them and avoiding them from mind is the action of the faculty of striving. The sensual desire etc. that takes one's mind to the pleasant forms etc. are the opponents for mindfulness and concentration. Suppressing them and avoiding them from the mind is the action of both the faculty of mindfulness and concentration. Delusion is the opponent of wisdom. Suppressing it and avoiding it from the mind is the action of the faculty of wisdom.

- **How to Meditate on the Spiritual Faculties**

The meditation on the faculties should start with the faculty of confidence. The person who practices this, first should learn and understand well the virtues of the Buddha such as the Buddha is the worthy One, and he is worthy of such and such things. In this manner 'he is the Self-Awakened One', like that. For the person who knows the virtues of the Buddha dissipates doubts about the Buddha and his dispensation. Such doubts will never arise again. It is because of the arising of the faculty of confidence. It is because of the lack of confidence that one does not like to practice according to the teaching of the Buddha and though started always going backwards. The lack of confidence (faithlessness) is a great obstacle for one's principle.

Since the person who has developed the faculty of confidence has no such obstacle so he can make striving for



the un-arising of the un-arisen unwholesome, for the avoiding of the arisen un-wholesome and for the development of the arisen wholesome. That striving makes for the un-arising of the un-arisen unwholesome etc. is the spiritual faculty of striving. In such a way the spiritual faculty of striving should be developed. The person who has developed the spiritual faculty of striving never forgets wholesome things. That unforgetfulness itself is the spiritual faculty of mindfulness. That is to be developed with the contemplation of the four establishments of mindfulness. For the person who is mindful can develop concentration according to that mindfulness. That is the spiritual faculty of concentration.

For the person who has developed confidence, developed mindfulness and developed concentration arises the knowledge, "There is no beginning of *samsāra* for beings who are wandering in *samsāra* hindered by ignorance and fettered by craving, the complete eradication and cessation of ignorance and craving is the peaceful *Nibbāna*." That is the spiritual faculty of wisdom. When it is developed, there arises the supra-mundane knowledge of the path. Afterwards, in that noble disciple of the Buddha arises the unwavering confidence as *"Earlier I knew the Dhamma only by listening but now I have experienced the Dhamma."*

Among the five spiritual faculties, these three, namely; spiritual faculty of confidence, striving and mindfulness are secondary and the spiritual faculty of concentration and wisdom are the most important ones. What really needed for

the practitioners are; these two faculties. The first three are necessary for the purpose of developing of these two. The attainment of *jhāna*; from the first one to the eighth attainment are the mundane development of spiritual faculty of concentration. Its supra-mundane development is the attainment of concentration of emptiness, concentration of sign-lessness and the concentration of desire-lessness. The knowledges like purity of view; the three contemplations such as the contemplation of emptiness, the ten knowledges of insight, the four knowledges of path, the four knowledges of fruition and the knowledges of reflection are also the development of the spiritual faculty of wisdom.

Of the two, the spiritual faculty of concentration and wisdom, the faculty of wisdom is the chief. Beings are led to *Nibbāna* by the spiritual faculty of wisdom. Therefore, in many a discourse the Buddha has said, "Monks, among all factors of enlightenment the spiritual faculty of wisdom is the foremost one." (*Seyyathāpi bhikkhave ye keci bodhipakkhiyā dhammā paññindriyam tesam agga makkhāyati.*)

Once the Buddha said, " Monks, it is said, among all trees in Jambudīpa, the rose apple tree is the best. Likewise, among all the factors of enlightenment the faculty of wisdom is the best."

- **The Benefits of Meditation on the Spiritual Faculties**

"Monks, these are the five faculties. What five? The faculty of confidence, the faculty of striving, the faculty of mindfulness, the faculty of concentration and the faculty of wisdom. Monks, the one who has completed and fulfilled these five faculties is an *Arahant*. If they are weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower." ( *Pañcimāni bhikkhave indriyāni. Katamāni pañca? Saddhindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam, imāni kho bhikkhave pañcindriyāni. Imesam kho bhikkhave pañcannam indriyānam samattā paripurattā araham hoti. Tato mudutarehi anāgāmi hoti. Tato mudutarehi sakadāgāmi hoti. Tato mudutarehi sotāpanno hoti. Tato mudutarehi Dhammānusari hoti. Tato mudutarehi saddhānusari hoti'ti. –S.N. Mudutara Vagga Sutta N0.2*)

### **The End of the Explanation of the Spiritual Faculties**

## (5). The Five Spiritual Powers

"Monks, there are these five spiritual powers. What five? The spiritual power of confidence, the spiritual power of striving, the spiritual power of mindfulness, the spiritual power of concentration and the spiritual power of wisdom. (*Pañcimāni bhikkhave balāni. Katamāni pañca? saddhā balam, viriya balam, sati balam, samādhi balam, paññā balam. Imāni bhikkhave pañca balāni*).

There are various powers in the world. In the book of *Patisambhidāmagga* it is mentioned that there are 68 types of powers. Each of them is not necessary for the practitioners. In the *Mahā Padāna Sutta* it has been stated that there are retinues of *Māra* who never allow the people to come to the path to *Nibbāna* and harm to those who have already come to the path as the beginners and avoid them from the path and completely block the path to them.

( *Kāmā te pathamā senā dutiyā arati vuccati.*  
*Tatīyā khuppiṇā te catutthi tanhā pavuccati*  
*Pañcamī thinamiddhante chatthā bhīru pavuccati*  
*Sattamī vicikicchā te makkhā thambho ca atthamo*

*lābho siloko sakkaro micchāladdho ca yo yaso  
yocattānam samukkanse pare ca avajānati  
esa namuci te senā kanhassābhipphāhārini  
na nam asuro jināti jetvāva labhate sukham).*

Laypersons are deluded by craving for sensual pleasures such as pleasure of having a spouse and children and wealth. They are not allowed to merge into the path to *Nibbāna* and obstruct the path. That sensual pleasure is one of the giants of the retinue of *Māra*.

For those who have suppressed and avoided those sensual pleasures from the mind and entered the path to *Nibbāna* as monastic, it hinders as discontentment or subtle resentment instead contentment of the four usages of monastic principles; namely, the contentment of robes whatever is offered, food whatever is offered, shelter as whatever available and engaged in meditation. That discontentment for monastic is a giant of the retinue of *Māra*.

The one who depends on others as a monastic may afflict with both hunger and thirst without obtaining enough food and drinks. That affliction which suppressed the monastic is another giant of the retinue of *Māra*. Such a monk who is suppressed with both hunger and thirst has thirst of seeking. With that his mind is oppressed and makes him feeble. That thirst which makes the mind feeble is a giant of the retinue of *Māra*. When the mind is feeble, there arises laziness & sleepiness. That is another giant of the retinue of

*Māra*. The one who does not gain any special virtues like *jhāna* because of laziness & sleepiness has fear of living in the woods apart from the public. That fear is another giant of the retinue of *Māra*.

One who lives with fear without gaining the taste and happiness of seclusion in the mind arises doubt of whether there is a benefit or not of the principle [of seclusion]. That is another giant of the retinue of *Māra*. Gaining even a little virtue from this principle, having intoxicated from that arises depreciation, which devalues another's worth. That is another giant of the retinue of *Māra*. Because of that little virtue then in him arises stubbornness, the nature of not respecting to those who are worthy to be respected and obedient to those who are worthy to be obedient. That is a giant of the retinue of *Māra*. Because of that little virtue having intoxicated from gain, fame and praise becomes self-exaltation. That is a giant of the retinue of *Māra*. It is opposite is the next, that is contempt of others. That is a giant of the retinue of *Māra*.

It is easy to be protected from the enemy who attack from the outside. This retinue of *Māra* attacks the persons who are willing to realize Nibbāna not from the outside but from within their minds. Therefore, suppression of that retinue of *Māra* is a very difficult task. It is impossible to do it with bombs or cannons. For that purpose one should have the powers of mind. As it is impossible to the person to go through the road where the enemies are waiting, or entering a place where the enemies are guarding or has no power of

suppressing and destroying the enemies, it is impossible to tread the path to *Nibbāna* to a person who has no power to bear up the pressure of *Māra* and to suppress and drive away the retinue of *Māra* who blocks the path to *Nibbāna* by closing the door of *Nibbāna*. Therefore, all those who wish to attain *Nibbāna* should develop a power that enables to suppress the retinue of *Māra*. Here in this Dhamma talk of the factors of enlightenment shows the five powers, which are to be developed by the practitioners who make striving to attain *Nibbāna* by suppressing the retinue of *Māra*.

The five mental powers are: The power of confidence, the power of striving, the power of mindfulness, the power of concentration and the power of wisdom. The characteristics of the five things like confidence were mentioned in the above section when we talked about the spiritual faculties. Here what is more important to understand is their nature of power. What is called the power of confidence is the confidence that which is powerful enough for unshaken by defilements like greed, bearable of the pressure of defilements and forceful to destroy and defeat defilements. The normal confidence that everybody has gotten is not sufficient enough to suppress defilements. Most people, who have gained confidence through listening to the Dhamma talks, think to practice generosity, morality or to perform many kinds of meritorious deeds. But within a fraction of a second, craving arises and stops them all. They are overcome by craving and do nothing as they contemplate upon this. The confidence of those who are performing meritorious deeds expecting

wealth, properties, fame or praise, is a confidence fitting to craving, confidence in line with craving which is the desire of wealth and properties. That is not a confidence that enables to destroy craving. Thus, it is to be understood that the confidence of the general folks who are performing meritorious deeds such as generosity is not the power of confidence of the factors of enlightenment.

That power of confidence of the factors of enlightenment, which is skilful enough to suppress craving, is something pertaining to the noble usages (*ariyawansa Dhamma*). The place where it is inhabited and developed is the noble usages. For some persons, the power of confidence arises pretty soon by listening to the Dhamma talks etc. That is why some persons having listened to the Dhamma being detached from their spouse, children and properties, having abandoned spouse, children, relatives, friends and wealth go from home to the state of homelessness. It is because there arose in them a powerful confidence, which could enable to tumble the aggregate of craving. These humans suffer a greatly because of their loving spouse, children and wealth. Sometimes, in order to protect them they sacrifice their life. But they never abandon their desire for them. That is the power of craving. One should not think that confidence, which enables to destroy craving persisting in the human's mind from the time immemorial, is a trivial power. That is a great power.



That great power arises quickly in some persons only. By others, it should be developed gradually by listening to the Dhamma, learning and reading the Dhamma books and papers, and practicing both serenity and insight meditation. The nature of the power of striving, mindfulness, concentration and wisdom are also to be understood according to the power of confidence. The one who has not even one power it is quite difficult to develop a power. However, the one who has one power it is certainly easy to develop the other four powers as well.

Anyhow, most of the young men from good families who have entered the *sāsana* (dispensation) in this time with weak confidence also have inundated with the flood of desire of things related to the temples, devotees, disciples, and the gratification of the senses, dwell apart from the noble usages (*ariyawansadhamma*). The only means for them to come out of it is the development of mental powers within themselves individually. May all make every effort to dispel the retinues of *Māra* who have entered the individuals' minds and bring again and again the sufferings of birth, decay, disease, death and the suffering of hell, and attain the perfect peace of *Nibbāna*!

## (6). The Seven Factors of Enlightenment

“Monks, these seven factors of enlightenment, when developed and cultivated, lead to going beyond from the near shore to the far shore. What seven? The enlightenment factor of mindfulness, the enlightenment factor of investigation of the *Dhamma*, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration and the enlightenment factor of equanimity. These seven factors of enlightenment, when developed and cultivated, lead to going beyond from the near shore to the far shore.”

*(Sattime bhikkhave bojjhangā bhavitā bahulikatā apārā pāram gamanāya samsattanti. Katame satta? satisambojjhango, dhammavicaya sambojjhango, viriya sambojjhango, pitisambojjhango, passaddhisam bojjhango, samādhi sambojjhango, upekkhā sambojjhango. Ime kho bhikkhave satta bojjhangā bhavitā bahulikatā apārāpāramgamanāya sanvattanti).*

Through this teaching of the Buddha he has showed us that mindfulness, investigation of the *Dhamma*, energy, rapture, tranquility, concentration and equanimity are the seven factors of enlightenment, which cause to go beyond *samsāra*.

'*Bojjhanga*' is the combination of the two terms '*bodhi*' and '*anga*'. There are several meanings of this term. Of them there are two meanings, which are pertinent in this case. They are:

1. The group of *Dhamma*, which realizes *Nibbāna*.
2. The person who realizes *Nibbāna*.

For the seekers of *Nibbāna*, the being who realizes that *Nibbāna*, there are many obstacles for the arising of the supra-mundane path which leads to the attainment of *Nibbāna*. When practice meditation, the nature of shrinking of mind or laziness and sleepiness, restlessness or the nature of not calming the mind, retaining in *samsāra* as the nature of defilements like greediness, the nature of performing meritorious deeds as an effort of retaining in *samsāra*, sensual indulgence, self-mortification, annihilationist-view and eternality view are some of them.

Just like the darkness would never dispel without a light, aforementioned laziness and sleepiness etc., the obstacles for the realization of *Nibbāna*, will never dispel from the minds of beings without developing their totally opposite things. The factors of enlightenment are seven things, which destroy and dispel the obstacles that obstruct the realization of *Nibbāna*. Their names are given above. Since those seven factors like the factor of enlightenment of Mindfulness and investigation of *Dhamma* are helpful for the realization of *Nibbāna*, they are called factors of enlightenment because they

are the factors of the group of *Dhamma* related to the enlightenment and the factors of the practitioner who realizes *Nibbāna*.

Once, the Buddha said that these factors of enlightenment are the seven gems in the Dispensation of the Buddha like the seven gems of the wheel turning monarch. He said, "Monks, with the arising of the *Tathāgata*, the worthy, the fully enlightened One, there arise the seven factors of enlightenment" (*Tathāgatassa bhikkhave pātubhāvo arahato sammā sambuddhassa sattannam bojjhangānam pātubhāvo hoti*).

Likewise, "The person who has developed, cultivated and made much of these gems of the seven factors of enlightenment is not a poor person" he said. (*Sattannam kho bhikkhave bojjhangaratanānam bhāvitattā bahulikatattā adaliddoti vuccati*). For the attainment of the supra-mundane fruition and the mundane material and immaterial *jhāna*, one should have these seven factors of enlightenment. Therefore, by everybody who practices for the attainment of supra-mundane fruition and the mundane *jhāna* should develop the factors of enlightenment and should give a special consideration to the factors of enlightenment.

All practitioners should recognize the factors of enlightenment; their supports or dependents should be understood. The way they are to be developed should be understood. The things that cause for their development should be understood. The time that is appropriate and

inappropriate for the development of particular factors of enlightenment should be understood.

**The Factor of Enlightenment of Mindfulness**, as said earlier in the section of the establishments of mindfulness, is 'Mindfulness'. The factor of mindfulness is the *Dhamma*, which prevents the stream of consciousness of beings from unwholesome side and maintains them in the fields of body, feelings, mind and mental objects by establishing of mind for the development and maintenance of the wholesome side. It gradually develops in its domains of body, feeling, mind and mental objects and having abandoned all in the side of un-mindfulness and completing the side of mindfulness eventually produces the knowledge of the path of the *Arahantship*.

'*Sihiya*' is the Sinhalese term used for the term "sati" (mindfulness) in *Pāli*. The term '*sihiya*' gives more meaning than the *Pāli* term 'sati'. Therefore, for the introduction of this term '*sati*' (mindfulness) in the factors of enlightenment, it is better use with another adjectival phrase as "**mindfulness that causes the knowledge of the path**". Mindfulness that produces *Nibbāna* also could be used. Mindfulness that supports for the attainment of supra-mundane knowledge of the path is to be understood that the mindfulness that supports to attain *Nibbāna* is the factor of enlightenment of mindfulness. This mindfulness is called, "Mindfulness that produces *Nibbāna*" according to the highest thing that it brings us. This mindfulness is supportive for the gaining of

sensual, material and immaterial wholesome and fortunes as well. Therefore, it should be understood that this mindfulness brings us them also before the attainment of *Nibbāna*.

**The Factor of Enlightenment of the Investigation of the *Dhamma*** is the sharp knowledge that one can know and see things as they really are in diversified manner as impermanent, unsatisfactory and soulless or solidity, contact, aggregates, elements, bases, faculties, truths and the dependent origination by breaking the concepts of being, person, self, internal, external, absolute, material or immaterial things which are covered by the four compactness; of the compactness as continuity, the compactness as a mass, the compactness as a function and the compactness as a cognitive-object. It is gradually developed in the aggregate which is the field for *vipassanā* and having entirely cut off all delusion, one eventually attains the knowledge of the path of *Arahantship*.

**The factor of Enlightenment of Energy**, as mentioned earlier in the section of Right Strivings, is the strenuous energy, striving, that one should have in the practice of meditation to encourage and continue the practice without any hesitation but advancing the mind until it reaches to the goal. It gradually develops by performing the four strivings like striving for the abandoning of unwholesome thoughts and dissipates the opponent defilements for energy and

finally helps to attain the supra-mundane knowledge of the path, which is known as '*bodhi*'.

**The factor of Enlightenment of Rapture** is the rapture, which thrills the mind of the practitioner in his meditation. When doing something, that which is to be done for a long time, if there is no rapture in his or her mind that cannot be carrying on. Attainment of a *jhāna* or path and fruition by engaging in meditation is a prolong mission. Therefore, in order to carry it on properly there should be rapture in that job. That is how rapture becomes a factor for the attainment of *sambodhi*, the enlightenment. That rapture thrills not only the mind of the practitioner but also his body. It is because of this rapture that the practitioners could dwell healthily even without having good food and drinks. The practitioners who have no rapture about their practice cannot engage in meditation and dwell in the woods taking scanty food and drinks. The person who has no rapture though engaged in meditation always goes backwards. Therefore, his practice of meditation is not successful. Rapture, having developed in the wholesome states, develops the four strivings like abandoning of arisen unwholesome, and abandoning of aversion in meditation, laziness and sleepiness together with all their defilements, completes delightfulness of meditation as one of the noble usages and finally helps for the supra-mundane knowledge of the path of enlightenment, *sambodhi*.

**The factor of enlightenment of tranquility** means both tranquility of body and tranquility of mind of the practitioner

in meditation that pacifies both physical and mental fatigue and grief. It is the nature of mind that it does not stay on one particular object but slip to many objects. When staying in one posture for a long time both body and mind becomes tiresome. The mind then becomes quite fatigue. When it is kept on one object, as it cannot move to many objects the mind starts to shiver. That fatigue, grief and shivering arisen in the mind are pacified by tranquility of body and tranquility of mind. It is not incorrect to say that the pacification of body and mind itself is the factor of enlightenment of tranquility. As long as one has the nature of fatigue, grief, and shivering of mind that person cannot gain higher concentration like the first *jhāna* or knowledge. In order to gain them, mind should be pacified. Therefore, tranquility is a factor of enlightenment. It gradually develops in the process of abandoning the arisen unwholesome and finally helps for the attainment of supra-mundane knowledge of the path.

**The factor of enlightenment of concentration** is the concentration which was dealt above in the section of the spiritual faculty and mental powers which never allow the mind of the practitioner to be distracted in many objects but focused on one object and firmly established on the object. It gradually develops and abandons the defilements like sensual desire, which are distracted the mind and finally helps for the attainment of the supra-mundane knowledge of the path.

**The factor of enlightenment of equanimity** is the mental state called '*tatramajjhataṭṭā*' (in *Pali*) which means equipoise



or mental balance which prevents the practitioner's mind from being lazy, shrinking, retardation, or shivering but always keeps the mind in balance. In the practitioner's mind though he has a strong concentration if the energy is weak, then arises laziness. By the same token, if energy is strong and the concentration is weak then restlessness becomes stronger. Therefore, strong concentration with weak energy as well as strong energy with weak concentration cannot produce the supra-mundane knowledge of the path, which is called '*sambodhi*'. For this purpose both energy and concentration should be in balance. Therefore, equipoise or mental balance (*upekkhā*), which brings both energy and concentration into balance, is a factor of enlightenment. That equanimity gradually develops in the domains of body and feelings etc. and abandoning the shrunken-ness and restlessness of the nature of shyness and shivering of mind and their associated defilements keeping the mind in balance, finally produces the supra-mundane knowledge of the path.

So far what we did was, explain the factors of enlightenment in particular manner. For better understanding of them here they will be introduced in another way.

**The factor of enlightenment of mindfulness** is the nature of the mind of the person who practices concentration meditation, which is not distracted into many objects but coming again and again to the same object such as the parts of the body, and the nature of the mind of the person who practices *vipassanā* whose mind is also not distracted in many

objects but remains or comes again and again to the object of aggregates or the same object of meditation that comes to the mind again and again.

**The factor of enlightenment of investigation of the Dhamma** is the better understanding seeing and knowing of the parts of the body etc. when practicing concentration meditation and the aggregates etc. when practicing *vipassanā* meditation.

**The factor of enlightenment of energy** is the ability to practice meditation well without laziness or retardation of mind.

**The factor of enlightenment of rapture** is the enjoyment and happiness that one engages and gains through the practice of meditation.

**The factor of enlightenment of tranquility** is the ability to practice meditation happily without any fatigue or oppression.

**The factor of enlightenment of concentration** is the establishment of mind on the meditation object without any distractions or wavering.

**The factor of enlightenment of equanimity** is the ability to carry on meditation as without much effort by balancing both energy and concentration.

## 6.1. The Dependents of the Factors of Enlightenment

As the farmer who earns money through farming first needs to be obtained a field. Likewise, the good person who wishes to develop and obtain certainly a great unworldly bliss of the gems of seven factors of enlightenment and *Nibbāna* in this very world, which are even more superior to the bliss of having seven gems by the Universal king, should develop the things that are the field for the development of the factors of enlightenment. Virtue, association with good friends and wise attention are the dependent factors to be developed first by the practitioner. Therefore the Buddha said, "Monks, whatever living beings that perform the four postures; sometimes walking, sometimes standing, sometimes sitting, and sometimes lying down. They all do these dependent of earth, established on earth. So too monks, the monk develops the seven factors of enlightenment dependent on virtue, established on virtue. A monk develops and cultivates the seven factors of enlightenment."

*(Seyyathāpi bhikkhave ye keci pānā cattāro iriyāpathe kappenti kālena gamanam kālena nisajjam, kālena thānam, kālena seyyam. Sabbe te pathavim nissāya pathvim patitthāya. Evamete cattāro iriyāpathe kappenti. Evameva kho bhikkhave bhikkhu sīlam nissāya sīlepatitthāya satta bojjhange bhāveti. Satta bojjhange bahulī karoti).*

"Monks, as the dawn is the forerunner and precursor of the rising of the sun, association with a good friend is the forerunner and precursor of the development of the seven factors of enlightenment. The development of the seven factors of enlightenment is to be expected only from the one who has the association with a good friend."

( *Suriyassa bhikkhave udayato etam pubbamgamam, etam pubbanimittam yadidam arunaggam. Evameva kho bhikkhave sattannam bojjhangānam uppādāya etam pubbangamam pubbanimittam yadidam kalyānamittatā. kalyanamittassetam bhikkhave bhikkhuno pātikamkham sattabojjhange bhāvēssati sattabhojjhante bahulīkarissati*)

"Monks, as the dawn is the forerunner, the precursor, wise attention is the forerunner, precursor for the development of the seven factors of enlightenment. The development of the seven factors of enlightenment should be expected only from the person who has wise attention."

( *Suriyassa bhikkhave udayato etam pubbangamam etam pubbanimittam yadidam arunaggam. Evameva kho bhikkhave bhikkhuno sattannam bojjhangānam uppādāya etam pubbamgamam etam pubbanimittam yadidam yoniso manasikāro. yonisomanasikāra sappannassetam bhikkhave bhikkhuno pātikankham satttabojjhange bhāvēssati satta bojjhange bahulīkarissati'ti*)

## 6.2. How to Develop the Factors of Enlightenment

The development of the factors of enlightenment is also to be done as practicing both serenity and insight. Practicing meditation is the way to practice the factors of enlightenment and practicing the factors of enlightenment is the way to practice meditation. When there is no teacher to give the object for meditation (*kammatthana*), should learn the object for meditation well, even by any other way. Then having gone to a secluded place when time is proper for meditation secluded from sensual thoughts etc. and keeping the mind on the object one should practice meditation during the specific time. Then the factor of enlightenment of mindfulness is developed. That is how the factor of enlightenment of mindfulness is developed.

The person who practices meditation in this manner, if so desires to meditate on the parts of the body, like head-hairs, should contemplate well so that one understands the color and shape of them. If doing another type of concentration meditation, should contemplate on the object clearly as if it were to see through the eye. If practice *vipassanā* one should contemplate, meditate well so that one could see physicality and mentality as well as the characteristics of impermanence etc.[impermanence, unsatisfactoriness and soullessness]. The practitioner who meditates to be more and more clear and clearer the object, through that itself develops the factor of enlightenment of investigation of the Dhamma. That meditation is the

development of the factor of enlightenment of the investigation of the Dhamma.

For the person thus meditates will have to face many problems from time to time from cold, heat, hunger, thirst, mosquitoes and gadflies etc. as well as physical problems, problems from enemies, and some more other things as well. However, he must continue his meditation without giving up no matter whatsoever the problem arises. When practicing meditation in this manner without abandoning and without any hesitation, then the factor of enlightenment of energy is developed. That continuity of meditation without hesitation is the development of the factor of enlightenment of energy.

When the practitioner practices meditation well having established the mind on the object as the factor of enlightenment of mindfulness understanding the object well as the factor of enlightenment of the investigation of the Dhamma with a great effort, without hesitation as the factor of enlightenment of energy, in him arises rapture which is unworldly. For that practitioner who practices meditation greatly pleasing with that rapture, the factor of enlightenment of rapture is developed. Engaged in meditation with that unworldly rapture is the development of the factor of enlightenment of rapture.

It is the nature that even while meditating, thoughts blended with defilements like restlessness that agitates the mind and mental states arise. It is because of that calmness of

meditative mind of sensual sphere also becomes weak. Having aroused rapture, if the practitioner practices with rapture, from time to time the arisen of the defiled minds like restlessness is also reduced.

With that the practitioner's mind and mental states are pacified and come to the state of supreme bliss of coolness. Because of their virtues even the body becomes pacified and come to the state of coolness. The whole body feels easiness. Having maintained that pacified mind engaged in meditation is the development of the factor of enlightenment of tranquility. As the Buddha said, "Whoever has tranquility in body has happiness in mind and the mind that is happy becomes concentrated." (*Passaddhakāyassa sukhino cittam samādhīyati*). The practitioner who practices meditation with pacified mind and body, because of that happiness, experiences more powerful concentration than ever before. For that practitioner who meditates through that concentration, concentration is developed.

Engaged in meditation and having established concentration based on mental and physical happiness is the development of the factor of enlightenment of concentration. Obtaining that concentration at the beginning itself is the development of the factor of enlightenment of concentration.

For the practitioner who is engaged in meditation if the factor of enlightenment of mindfulness is weak the mind starts to slip from the meditative object. Being mindful he

becomes tired. If the factor of enlightenment of the investigation of the Dhamma becomes weak, though the mind is well fixed on the object, the object cannot be understood. The object is not clear. When make effort to practice, in order to make clearer the object, because of tiredness it is difficult to meditate.

When the factor of enlightenment of energy is weak, laziness and sleepiness arises and it becomes an obstacle for meditation. When the factor of enlightenment of energy is quite intensive then arises restlessness and obstructs for the meditation. When the factor of enlightenment of rapture is insignificant the enthusiasm of practicing meditation becomes insignificant. When it is intense restlessness arises and shakes the mind. When the factor of enlightenment of tranquility is weak because of the oppression of body and the mind it becomes an obstacle for meditation. When it becomes intense laziness arises and becomes an obstacle for meditation.

When the factor of enlightenment of concentration is weak as restlessness is present, the mind starts to shake. When it is intense, laziness and sleepiness arises and becomes an obstacle for meditation. It takes a long time for a practitioner to adjust his/her inequality of the factors of enlightenment and putting them into equality. Practicing meditation in order to keep equality of the factors of enlightenment is the development of the factor of enlightenment of equanimity.



If the factor of enlightenment of equanimity, which brings all factors of enlightenment into equality through power is developed, it is not necessary to make effort to any adjustment of meditation. Then as if it is involuntarily, meditation is going on well. When it has reached up to that point, maintaining it as it is and engage in meditation is the development of the factor of enlightenment of equanimity.

Among the factors of enlightenment, the function of the factor of enlightenment of mindfulness is controlling the mind and preventing it going out from the object. The function of the factor of enlightenment of the investigation of the *Dhamma* is manifesting the object. The function of the factor of enlightenment of energy is supporting the mind to carry on meditation without abandoning. The function of the factor of enlightenment of rapture is pleasing the mind in the practice of meditation. The function of the factor of enlightenment of tranquility is the pacification of the oppression of body and mind. The function of the factor of enlightenment of concentration is the unshaken establishment of the mind on the meditation object. The function of the factor of enlightenment of equanimity is bringing the factors of enlightenment to the state of equilibrium.

When all the factors of enlightenment are well developed and come to the state of equilibrium the practitioner receives a greater happiness and rapture than the universal king (monarch) who enjoys happiness and rapture being the ruler over the whole earth and having the seven

kinds of gems namely: the gem of the wheel, the gem of elephant, the gem of horse, the gem of wife, the gem of gem, the gem of house holder and gem of counselor. By that time, the taste of the factors of enlightenment is certainly very high. That is why the Buddha said, "The taste of *Dhamma* excels all other tastes" (*Sabbam rasam dhammaraso jināti*).

"The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights."

( *Suññāgāram pavitthassa – santacittassa bhikkhuno,  
amānusi rati hoti – sammā dhammam vipassato* )

The Buddha said this in order to reiterate happiness and rapture that is experienced by the practitioners at that time.

### **6.3. The Causes for the Arising of the Factor of Enlightenment of Mindfulness**

"Monks, just as this body sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the seven factors of enlightenment sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment. And what, monks, is the nutriment for the arising of the un-arisen enlightenment factor of mindfulness and for the fulfillment by development of the arisen enlightenment factor of

mindfulness? There are, Monks, things that are the basis for the enlightenment factor of mindfulness. Frequently giving careful attention to them is the nutriment for the arising of the un-arisen enlightenment factor of mindfulness and for the fulfillment by development of the arisen enlightenment factor of mindfulness." (*Seyyathāpi bhikkhave ayam kāyo āhāratthitiko āhāram patticca titthati. Anāhāro no titthati. evamevā kho bhikkhave sattabojjhangā āhārothitthatikā āhāram patticca titthanti. Anāhārā no titthanti. Ko ca bhikkhave āhāro anuppannassa vā sati sambojjhangassa uppādāya uppannassa vā satisambojjhangassa bhāvanāya pāripuriyā? Atthi bhikkhave satisambojjhangatthāniyā dhammā. Tattha yoniso manasikārabahulikāro ayamāhāro anuppannassa vā satisambojjhangassa uppādāya uppannassa vā satisambojjhangassa bhāvanāya pāripuriyā*).

This shows us that frequent contemplation of the causes of the factors of enlightenment of mindfulness with wise attention is the cause for the arising and development of the factor of enlightenment of mindfulness. In the commentary it is said, "There, the mindfulness itself is the cause of the factor of enlightenment of mindfulness." (*Tattha satiyeva satisambojjhangatthāniyā dhammā*). It is because of mindfulness (memory) that arose at one time about a particular object that it is reminded later. What is called memorizing is also nothing but recollection of things again and again. Memory or recollection means gaining the power of the ability to recollect what was memorized by that power of memorizing. Through this fact it can be understood that the main cause for the arising of mindfulness later is the

mindfulness that was arisen earlier. Wise attention about that mindfulness means contemplation upon the benefits of mindfulness and the danger of mindfulness like "Mindfulness is something to be maintained all the time, un-mindfulness is a great failure. Un-mindful one cannot attain *Nibbāna*."

In the commentary also there are four factors for the factor of enlightenment of mindfulness. They are as follows:

1. Mindfulness and clear comprehension
2. Avoiding the persons who are unmindful
3. Association with the persons who are mindful
4. Having mind leaning, sloping and slanting towards the factor of enlightenment of mindfulness.

*(Cattaro dhammā satisambhjjhamgassa uppādāya samvattanti.  
Satisampajaññam. Mutthassatipuggala parivajjanatā.  
Upatthitasatipuggala sevanatā. Tadadhi muttatā)*

What is called the factor of enlightenment is mindfulness with full comprehension. Mindfulness without clear comprehension is weak. That mindfulness is good only for that type of weak mindfulness but not skill enough to produce strong mindfulness that which is skillful to produce the enlightenment. It is only mindfulness with clear comprehension that is skillful enough to produce strong and great mindfulness of factor of enlightenment. Therefore, mindfulness with clear comprehension is shown as a cause for the factor of enlightenment of mindfulness.

Those who are crazy and down for the count are normally called unconscious or unmindful in the world. According to the dispensation of the Buddha, unconscious or unmindful ones are not only them. Those who are greedily attached to wealth and properties, wife and children, indulged in sensual gratification, refraining from doing wholesome deeds and engaged in committing unwholesome deeds are also considered as unconscious or unmindful.

There is a nature of spreading out ideas through association. Associating with the persons who are highly engrossed in sensual pleasures and doing unwholesome deeds, such ideas can be spread out easily and then other persons also fall into the same status. Therefore, avoiding such persons as well as associating with the persons who are always mindful and refraining from unwholesome things is the cause for the development of the factor of enlightenment of mindfulness.

#### **6.4. The Causes for the Arising of the Factor of Enlightenment of the Investigation of the Dhamma**

"There are, Monks, wholesome and unwholesome states, blamable and blameless states, inferior and superior states, dark and bright states: frequently giving careful attention to them is the nutriment for the arising of the un-arisen enlightenment factor of the investigation of the

Dhamma and for the fulfillment by development of the arisen enlightenment factor of investigation of the Dhamma."

*(Atthi bhikkhave kusalākusalā dhammā. sāvajjānavajjā dhammā. hinappanitā dhammā. Kanhasukkasappatibhāgā dhamma. Tattha yonisomanasikāra bahulikāro ayamāharo anuppannassa vā dhammavicaya sambojjhangassa uppādāya uppannassa vā dhammavicaya sambojjhangassa bhāvanāya pāripuriyā.)*

According to this passage, contemplation upon unwholesome and wholesome with wise attention like "Unwholesome is a cause for suffering, wholesome is a cause to be free from suffering and the gain of happiness, unwholesome leads beings to hell and wholesome leads to heaven" is a cause for the factor of enlightenment of investigation of the Dhamma. There are seven factors for the factor of enlightenment of investigation of the Dhamma in accordance with the commentary. They are as follows:

1. Questioning about the aggregates etc.
2. Purity of both things internal and external
3. Equilibrium of the faculties like confidence
4. Avoiding unwise persons
5. Associating with wise persons
6. Reflection upon the exposition of wisdom on profound aggregates etc. and
7. Leaning, sloping and slanting the mind towards the factors of enlightenment of investigation of the *Dhamma*.

*(Api ca sattadhammā dhammavicaya sambojjhangassa uppādāya  
sanvattanti. Paripucchikata, vastuvisadakiriyā, indriyasamatta  
patipādanā, duppaññapuggalaparivajjanā, pañña vanta  
puggalasevanā, gambhirañānacariya paccavekkhanā,  
tadadhimuttatāti).*

Interrogation and responding about the profound *Dhamma* such as the aggregates is the best strategy for the development of the knowledge of the ultimate goals. For those who do so, as they have to contemplate upon such things and make effort to teach in various ways to others what they know, their knowledge is developed. Therefore, from that arises and develops wisdom that is conducive to enlightenment as the factor of enlightenment of the investigation of the *Dhamma*.

Purity of both internal and external things; here internal things means; head, face, hands, legs, etc. The external things means, robes etc. The practitioners should shave their heads and beards and cut their nails etc. when they are grown and keep the body clean. Either daily or on the appropriate days should take shower and keep the whole body clean. Not only external body but also internal body needs to be cleaned by purging from time to time. One's use of articles like the bowl and robes should be kept clean. The place where one lives around also needs to be kept clean. When the lamp is lit with a clean lamp, clean wick, and clean oil, the light of the lamp is bright. So too the knowledge that

gains by the person who is clean internally and externally is clear and clearer. Its opposite is the same. As the lamp is lit with impure lamp, impure wick, and impure oil, the light of the lamp is gloomy. The knowledge that the person with internal and external impurity gains is also weak. The impure knowledge cannot produce the factor of enlightenment of the investigation of the Dhamma. It is possible only through pure knowledge. The internal and external purity is said to be a cause for the arising of the factor of enlightenment of the investigation of the Dhamma because it is a cause for the arising of pure knowledge.

Some practitioners with wrong understanding think that dirtiness is a part of meditation and they live with long hair & beards and use dirty robes and dwell at dirty places. Taking that as a part of meditation is a misunderstanding. Cleanliness itself is a part of the practitioner. One should not take cleanliness as adoration. Cleanliness is one thing and adoration is another. In the name of cleanliness one should not strive to adorn either body or the dwelling place. Simplicity is the best thing for the practitioner. Everything should be kept clean but not with adoration or decoration.

If the spiritual faculty of confidence becomes more intense then the spiritual faculty of energy cannot do the function of supporting, the faculty of mindfulness cannot do the function of manifestation of the object, the faculty of concentration cannot do the function of the establishment of mind on the object well and the faculty of wisdom cannot see



the object as it is. If all the spiritual faculties are not in function equally, one cannot gain the paths and fruitions of *jhāna*. As the example for this, the story of Ven. *Vakkali* should be cited.

When the faculty of confidence is intense the practitioner should drive it to the state of weakness either by contemplating on the nature of the Dhamma or by refraining from thinking of the factors, which develop confidence. If the faculty of energy becomes more intense faculty of confidence cannot be accepted without doubt. The other faculties also cannot do their own respective functions well. For an example for that the story of Ven. *Sona* should be cited.

Then the practitioner should weaken that intense faculty of energy by developing either the factor of enlightenment or tranquility or by refraining from thinking of factors which intense the faculty of energy.

Of all faculties, if one becomes more powerful, other faculties cannot do their own functions well. Therefore, the practitioners should always make effort to keep the balance of the spiritual faculties. Specially, the balance of confidence and wisdom and concentration and energy is very much significant. The person with little wit but great confidence might be a foolish devotee. He might be devoted to the place where one should not be devoted. Because of that he is declining. The person whose confidence is weak but wisdom is great might become a cunning person and would not be

devoted to the place to be devoted and would not do any wholesome deeds. He is like a person who is afflicted by medicine. It is quite difficult to cure the illness afflicted by medicine. Likewise, it is difficult to put him to do good deeds. He thinks, "Thinking itself is the meritorious deed". Therefore, he never does any good deeds and eventually ends up in the hell realm. When both confidence and wisdom are in balance; the person who becomes devoted to the place to be devoted and never goes on the wrong path but does good deeds can be free from suffering and reaches the state of Bliss.

If one's faculty of energy becomes weak and concentration becomes more powerful, since concentration is a conducive factor for laziness and sleepiness, his mind can easily become lazy and sleepy. On the other hand, if concentration becomes weak but energy becomes more powerful, since energy is conducive to restlessness his mind can easily become restless. Concentration when blended with energy there is no space for the laziness and sleepiness to enter that mind. When concentration is balance with energy there is no space for restlessness too. Therefore, always the practitioners should have the intention of balancing both concentration and energy. Either *jhāna* or paths are arisen only when concentration and energy are balanced.

Those who developed concentration through serenity and insight, a great confidence is also necessary. Through great confidence he can develop concentration and attain the *jhāna*. Great concentration is also necessary for those who

develop concentration. It is because of great concentration he attains full concentration. Great wisdom is necessary for one who develops *vipassanā*. It is because of great wisdom, having seen the truths one attains paths and fruitions. Having a great mindfulness is necessary for everyone for all the time. That mindfulness protects the practitioners mind from falling it into confidence, energy and wisdom based on restlessness or to laziness through concentration based on laziness and sleepiness. Therefore, as every dish of curry needs salt, this mindfulness pertaining to all activities in meditation needs to be present at the beginning, in the middle and at the end of the practice.

**Avoiding unwise persons** means avoiding those who have no knowledge of aggregates etc. It is true that those who have knowledge of the aggregates etc. are not common in the world. The world is filled with fools who do not know those things. Therefore, it is quite difficult for one to live entirely avoiding them. Avoiding here means minimizing association with them. Their ideas, opinions, talks and action all are against the *Dhamma*. He who associates with them, live with them also has to heed them and that will be an obstacle for him for the gaining of the true knowledge. If they are not associated it would not happen so. That is why it is said that avoiding those who are little wit is a cause for the factor of enlightenment of the investigation of the *Dhamma*.

When frequently associating with the wise who know the aggregates and their arising and passing, and also

listening to their talks, such person also gains knowledge. That is why it is said that associating with the wise is a cause for the factor of enlightenment of the investigation of the Dhamma.

The profound Dhamma such as the aggregates are numerous. The kinds of knowledge pertaining to them are also numerous. As given in the *Nidāna Samyutta of the Samyutta Nikāya*, they are the forty four (44) kinds or the seventy seven (77) kinds of knowledge. In accordance with the *Patisambhidāmagga*, there are seventy three (73) profound knowledges. They are certain knowledges pertaining to the deep *Dhamma*. Those who think of these have to think of their pertaining *Dhamma* as well. Thus, who seeks, thinks, and investigates these knowledges also develops knowledge.

### **6.5. The Causes for the Arising of the Factor of Enlightenment of Energy**

"There are, monks, the element of arousal, the element of endeavor, the element of exertion: frequently giving wise attention to them is the nutriment for the arising of the un-arisen enlightenment factor of energy and for the fulfillment by development of the arisen enlightenment factor of energy". (*Atthi bhikkhave ārambhadhātu nikkamadhātu parakkamadhātu. Tattha yonisomanasikāra bahulikāro ayamāhāro anuppannassa vā viriyasam bojjhangassa uppādāya uppannassa vā viriya sam bojjhangassa bhāvanāya pāripuriyā*).

Here the element of arousal is the energy one has at the beginning of something. When started something and while doing, it sometimes feels laziness. Then for the arising of that need energy, that is called the element of endeavor. Having done one thing, one is not stopped there doing more things, further continuously. That energy is called the element of exertion. These are more and more powerful one after one respectively.

"This is not the time for *jhāna* paths and fruitions. The effort makes this time is fruitless. There is not enough merit for us to attain *Arahantship* and *Nibbāna* in this lifetime. Therefore, no point making effort now and what is more meaningful is expecting them in a dispensation of another Buddha." If contemplating in such a way that is how one is wrongly contemplates upon the elements of energy. "In order to reach something higher, to gain something higher, one should have a great energy. With a little energy one cannot gain a great thing. One who has energy has nothing impossible." Thinking in such a way is the wise contemplation on the element of energy. The one who thinks in such a way un-arisen factor of enlightenment of energy arises and the arisen factor of energy is developed.

In the commentary, there are eleven types of causes for the factor of enlightenment of energy. They are:

1. Thinking of fear of hell
2. Knowing the benefits of energy

3. Contemplation of the path of the Buddhas, silent Buddhas and the enlightened Ones
4. Honoring the food and drinks given by devotees
5. Contemplation on the greatness of inheritance
6. Contemplation on the greatness of the Teacher
7. Contemplation on the greatness of birth
8. Contemplation on the greatness of companions
9. Abandoning the indolent persons
10. Associating with the persons who have the element of the arousal of energy
11. Having the mind, which is inclined, sloping and slanting to the factor of enlightenment of energy.

*(Ekadasa dhamma viriyasambojjhangassa uppadaya samvattanti.  
 Apayabhayapaccavekkhanata. Anisamsadassavita.  
 Gamanavithipaccavekkhanata. Pindapatapacayanata.  
 Dayajjamahanttapaccavekkhanata. Satthumahattapaccavekkhanata.  
 Jati mahatta paccavekkhanata. Sabrahmacarimahattapaccavekkhanata. Kusita puggala  
 parivajjanata. Araddhaviriyapuggalasevanata. Tadadhimuttata)*

Suffering in the hell is certainly an immense one. It is a dangerous one. One who makes no effort will never be free from hell and attain *Nibbāna*. Though one is a millionaire, a king, or a *deva* if he is not free from defilements he is not free from hell. He consumes that happiness under the warranty to be taken to the hell realm. In order to be free from fear of hell one has to make effort without being heedless as if it were to put out fire that was caught to his/her dressed in clothes.

Having being born in hell while burning and beating, cutting, and cleaving by the guardians of hell while crying bitterly, there is not even a fraction of a second to make efforts for the attainment of *Nibbāna*.

When born as animals, while hiding and shivering with the fear of death, being chased by more powerful ones in order to devour or caught in a net and shivering with the fear of death or get something done with the beating of sticks by humans, is there a space to make effort for the attainment of *Nibbāna*? When born as hungry ghosts and while suffering from hunger and thirst or while suffering from the sun and winds being born as titans with just like a skeleton only of bones and skin, just about sixty cubit tall structure is there a space to do meritorious deeds? Now, is the time to make effort for the attainment of *Nibbāna* [Now is the time]. In such a way for those who contemplate the fear of hell arise the factor of enlightenment of energy.

For those who do not make effort, forget about a great thing, even cannot gain food and drinks. How could one gain the supra-mundane state of Dhamma which are even hundreds and thousands of time superior to the state of the bliss of monarchy, the lordship of gods and the lordship of *brahma* without making any effort? He who makes effort no doubt would be able to gain the nine kinds of supra-mundane Dhamma. [Four paths, four fruitions and *Nibbāna*] In this manner those who contemplate upon the benefits of energy arise the factor of enlightenment of energy.

Those who stray will never come to the real place. If need to go to the real place, one should go through the real path. All *Buddhas*, silent *Buddhas* and the enlightened Ones attained enlightenment through energy. Without making energetic effort nobody can attain *Nibbāna*. Energy is the way that was followed by the *Buddhas*, the silent *Buddhas* and the enlightened ones. In this manner those who recollect the path followed by the *Buddhas*, silent *Buddhas* and the enlightened ones also arise the factor of enlightenment of energy.

Honoring the food and drinks given by the devotees is specifically referring to the monastic life. The order of the sublime one's disciple is of full of virtue. They never waste their time but make energy both day and night without heedlessness in order to destroy unwholesomeness, eliminate defilements and attain *Nibbāna*. They are purified individuals. Having considered that what is given to them yields abundance of fruits, people having eaten very little or scanty, together with their wife and children with what they earn hard give *dāna* [alms] for the monks/nuns. Sometimes even while they are starving and their spouse and children are starving, they give *dāna* for the monastic. That food given by the laity is a very serious one. Having accepted and eaten that food leading life simply lethargic, sleeping or with sensual thoughts and frivolous talks and laughing and passing time is a grave offence. If one consumes that food at least without virtue is compared to a poison that kills a person no sooner that he takes it. By the same token, the person by taking food



given by the people without being virtuous would be born in hell and for a long time would have to swallow hot red balls of iron.

( *Madhuropi pindapāto*  
*Halāhala visupamo asilassa*  
*Ādittā gilītabbā*  
*Ayogulā yena cirarattam*)

Without a disparagement of the *dāna* given by the laity the monastic should honor it. Honoring means not worshiping to the people or the food and drinks whatever given by them but accepting and consuming the food and drinks by leading a virtuous life so that the devotees could reap great fruits and great benefit from the *dāna* they offer. The *dāna* which is prepared by the pious devotees with hardship and offered to the monastic who are neglecting their daily chores, meditation, learning or teaching the *Dhamma*, preaching and chanting but having chosen whatever is delicious and healthy just gobble up and enjoy being slothful and having an amusing life. Further with the power of that meal being big headed frowning and groaning to others engaging in frivolous talks and laughing does not yield great fruit or benefits. The *dāna* given to those who are either free from greed hatred and delusion or striving to be free from them is itself of fruitful for the devotees. "Those who offer this *dāna* for us are neither our parents nor our siblings nor our relatives or the debtors or workers. This is not given to get anything done by us. Not given for a task done by us for

them. Merely thinking, 'These monastic are worthy of offering and offering to them yields abundance of benefits' they offer *dāna*. These four requisites have been prescribed by the Buddha to his disciples not to just eat, drink, and sleep but to complete the holy life and to be free from *samsāric* suffering. Therefore, having taken this food, without just sleeping should follow this monastic life for the benefit of those who offer *dāna* and to be free from *samsāric* suffering." In such a way those who contemplate upon the food with an honor their factor of enlightenment of energy arise as to Ven. Mahāmitta.

### **Ven. Mahāmitta**

He lived in a cave named Kassaka. There was a feeding village nearby. One female devotee helped him as if he were her own child. One day before she left the woods in order to get something, addressing her daughter said, "Here there are old rice, milk, ghee and honey. Please cook rice with the old rice and when the *Bhante* arrives put milk, ghee and honey into it and offer him first and then you too may eat." Then the daughter asked, "Mother, what are you going to eat?" "I had some cold rice left overnight with spiced water." She said. "What about lunch for you?" the daughter asked. "For me please make some sour gruel with broken rice and leaves." she said.

By this time Ven. *Mahāmitta* was getting ready to go from house to house to collect his alms. He got his bowl out from

the bag. He then heard this following story very well. Then he advised to himself, "This mother had only cold rice left overnight and spiced water. For lunch too she is going to take only sour-gruel. To give to you, she shows where the old rice, milk etc. She does not expect anything like a land or money or anything from you. She gives you only expecting the three bliss. Are you ready to give her that bliss? She gives this food without consuming herself; this should not be eaten with greed, hatred and delusion." He then put his bowl into the bag again and freed his robe and then went into the cave. "I will never go out of this cave without attaining *Arahantship*". With that firm determination he practiced.

He was a monk who for a long time made effort to attain *Arahantship*. Therefore, with full of sense of urgency and energy he practiced and finally during the time of morning itself eliminating all defilements he attained enlightenment. After his enlightenment while he enjoying the bliss of *Arahantship*, the deity living on the tree at the entrance of the cave, being elated said.

"Ven. *Bhante*, having offered *dāna* to the *Arahants* like you the old ladies will be free from suffering."

( *Namo te purisājañña namo te purisuttama*  
*Yassa te āsavā khinā dakkhineyyo si mārisa* )

Then he having opened the door of the cave and having understood that it was still the morning and having

taken his bowl and robes went for alms to the village. The daughter having cooked the rice for his brother monk was waiting for him. She filled the bowl with milk rice with ghee and honey and offered it to him. "**May you be well**" the monk said, and departed. She was gazing at him. On that day his robe was different. His face was so bright like a tender king coconut. His faculties are serene. The mother came from the woods and asked, "How, did your brother arrive today?" The daughter said everything as she saw the difference. She herself being elated said, "Today, my son's going forth to the homeless life became successful." Further she said, "Fine, he will never be disgusted in the dispensation in future".

"It is an invaluable wealth, the seven noble wealth that I could be able to gain from the Buddha as the inheritance. At the same time, the supra-mundane wealth; the four paths, four fruitions and *Nibbāna*, which are immeasurable. I should gain that wealth." The children who are not obedient and virtuous do not get great things from their parents. The parents give them to the good children. As the same the sons of the Buddha who are not obedient and interested in his teachings would never get this unworldly wealth. He admonished his disciples as follows.

"What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them that I have done for you. Monks, there are these roots of trees, these empty huts. Meditate, O monks

do not delay or else you will regret it later. This is our instruction to you."

*(Yam bhikkhave satthārā karaniyam sāvakānam hitesinā anukampakena anukampam upādāya. Katam vo tam mayā. Etāni bhikkhave rukkhamulāni. Etāni suññāgārāni. Jhāyatha bhikkhave. Mā pamādattha mā pacchā vippatissārino ahuvattha. Ayam vo amhākam anusāsani).*

In this manner, he advised his disciples to go to the roots of the trees and empty huts and meditate. "I should do it and should be a heir of the nine unworldly *Dhamma* of the Buddha". Likewise, for him who contemplates upon the inheritance of the Buddha also arise the factors of enlightenment of energy.

"There is no other teacher like my teacher, the Buddha. At the time of his conception in his mother's womb, the time of the great renunciation, the time of attaining the full enlightenment, the time of delivering the first sermon, the time of performing twin miracles, the time of descending from the heaven, the time of giving up the life span and at the time of passing away, these ten thousand world systems shook. He who has gone forth like me, in the dispensation of such a Buddha it is entirely not appropriate to live life just eating, drinking and sleeping."

In this manner, when contemplating the greatness of the teacher also arises the factor of enlightenment of energy.

"Now I was not born in a low caste. I am a brother of Ven. *Rāhula* the grandson of the King *Suddhodana* who is unbrokenly descending from the generation of *Mahā Sammata*. As the son of the All Known One, living idling is certainly not suitable for my race." Contemplating in such a way also the factor of enlightenment of energy arises.

"Ven. *Sāriputta*, *Moggallāna* and the great mighty Arahants attained the supra-mundane states through energy. I should also follow that path trodden by my great companions." For the one who contemplates in such a manner also arises the factor of enlightenment of energy.

Laziness spread for those who live together and frequently associate with the lazy men who eat a lot, the *dāna* given by the pious devotees and who sleep in the bed rolling around and yawning and also elapse the rest of the time with frivolous talks. The lazy people get others too to take part in meaningless talks just for fun and disturb others activities as well. Therefore, for those who associate with them the factor of enlightenment of energy will not arise. Those who have been disturbed by the associating with the lazy men and the abandoning of the association with them itself will be the cause for the arising of the factor of enlightenment of energy. He who associates with the great persons, the energetic, who have full of energy, strenuous effort, never spend time uselessly, for such a person also the factor of enlightenment of energy arises.

Once a certain *brahmin* who was eminent in three *Vedas* got his ordination in the dispensation of the Buddha in the name of *Somamitta* and after higher ordination lived by associating with another monk named *Wimala* by completing his practice and duties. Ven. *Wimala* was always a sleepy and lethargic person. Ven. *Somamitta* being disgusted with associating with such a person thinking "What is the use of associating with a person like this who both day and night just sleeps" abandoned him and went to the Ven. *Mahā Kassapa*. Having approached him and established on his caution he practiced *Vipassanā*. Before long he eliminated all defilements and attained *Arahantship*. After his enlightenment addressing Ven. *Wimala* who lived just a lazy life, a life full of lethargy, uttered these stanzas with the intention of arousing energy in him.

"As the person who clings to a small piece of wood which is not sufficient enough to hold on the weight of a man would drown in the ocean the person who lives by associating with the lazy man would get drown in the ocean of *samsāra*. Therefore, this lazy man, unenergetic man is abandoned. But always associate with the wise and noble person who is in seclusion, meditative, arousal of energy and directed mind to *Nibbāna*."

*(Parittam dārumāruyha yathā sīde mahannave  
evam kusitamāgama sādhujiṇi visidati  
Tasmā tam parivajjheyye kusitam hīnavīriyam*

*Pavivittehi ariyehi pahitattehi jhāyihī  
Niccā āradhāviriyeḥi paṇḍitehi sahāvase)*

On hearing this admonition, Ven. Wimala who was lazy before, practiced *vipassanā* with full of sense of urgency and finally, attained *Arahantship* by completely eradicating all defilements. One can understand clearly through this story that the factor of enlightenment of energy arises by abandoning the lazy persons and associating with the energetic ones.

## **6.6. The Causes of the Arising of the Factor of Enlightenment of Rapture**

"There are, Monks, things that are the basis for the enlightenment factor of rapture: frequently giving wise attention to them is the nutriment for the arising of the un-arisen enlightenment factor of rapture and for the fulfillment by development of the arisen enlightenment factor of rapture."

*(Atthi bhikkhave pītisambojjhangatthāniya dhammā. Tattha yonisomanasikāra bahulikāro ayamāhāro anuppannassa vā pītisambojjhangassa uppādāya. Uppanassa vā pītisambojjhangassa bhāvanāya pāripuriyā)*

Here, rapture itself is the Dhamma, which develops the factor of enlightenment of rapture. Rapture is a great solace for beings. He who obtains it once wishes to gain it again and



again. Therefore, rapture gained first is the cause for the arising of it again and again. Wise attention of the development of the factor of enlightenment or rapture means contemplating in such a way that rapture arises.

Rapture is twofold. They are worldly and unworldly. Of them rapture that arises towards grains, wealth, sons and daughters etc. is worldly rapture. Referring to the monastic, whatever rapture arises pertaining to the four requisites, of devotees, of disciples, etc. is worldly. That never leads to the attainment of *Nibbāna*. That is not concerning in the section of the factor of enlightenment. Here we talk about unworldly rapture that arises at the time of thinking the great virtues of the Buddha, Dhamma, and the *Sangha*. One has to think of the virtues of the Buddha etc. to gain it. Even the greatness of the unworldly rapture should be contemplated. Thinking in such a way is the development of wise attention of the factor of enlightenment.

In the commentary, there are eleven types of causes for the arising of the factor of enlightenment of rapture. They are:

1. Repeatedly recollecting the great virtues of the Buddha
2. Repeatedly recollecting the great virtues of the Dhamma
3. Repeatedly recollecting the great virtues of the *Sangha*
4. Repeatedly recollecting one's virtues
5. Repeatedly recollecting one's generosity

6. Repeatedly recollecting one's confidence etc. that helps to be reborn in *deva* realms.
7. Repeatedly recollecting one's calmed defilements
8. Disassociating from the evil persons
9. Associating with gentle hearted persons
10. Contemplating on the discourses which are conducive to confidence
11. The mind inclined to the factor of enlightenment of rapture.

Everybody needs rapture. For the great practitioners what causes for the rapture of the ordinary persons, such as spouse, children, relatives, friends, lands, fields, clothes and ornaments, money, vehicles, titles, positions etc are quite unessential like dreams or reflections on the mirrors or fleshless bones. They are for them dangerous things like swords, daggers, knives, guns or embers. Or like wild elephants, wild buffalos, tigers, bears, cobras or vipers. They are, for them, repulsive objects like the cesspits. We can understand how the great sages become afraid of such sensual pleasures from the birth story of *Bhisa*.

- **Bhisa Jataka (The birth story of Lotus Roots)**

Once upon a time, our *Bodhisatta* the great, was born in *Vārānasi* in a *brahmin* family with a great wealth of at least eight billion (8,000,000,000). He was named as *Mahākancana*. He had six younger brothers and one sister. Since they were not immersed in sensual pleasures they all did not get marry.

Until their parents were alive they supported their parents and after their death, they gave away all wealth inherited to them from their parents and went into the woods of the *Himalayans* to practice meditation. One man, one maid and one friend also went with them. Altogether there were eleven persons. In the woods they built a hermitage and they all became ascetics and lived at a beautiful place next to a lake by practicing meditation and asceticism under the guidance of the *Bodhisatta*.

While they were collecting fruits and leaves etc. in the woods, they were talking about something related to what they had seen or done before, for them the forest also became like a village. But the *Bodhisatta* was not happy with this behavior. Having seen this he pondered, "Those of us who came here abandoning more than eight billion of wealth were not to lead a kind of life collecting fruits with greed like this. This is certainly not suitable for us. I should let others to practice at the hermitage while I go alone to the woods and collect fruits and leaves etc." Thinking in such a way he announced it in the evening to the assembly.

Then the others said, "Ven. Sir, we all went forth because of you. You better practice here and our younger sister and the maid also may stay here. We eight can go to the woods from time to time and collect fruits and leaves for us." The great *Bodhisatta* agreed with them and from that time they started to do so.

One by one they went to the woods and collected fruits. When they brought the fruits they were distributed into eleven parts on a stone slab and rang the gong to announce others to come and take their own portion. He himself takes his part and goes to the cell.

In this manner, they all practice meditation. Later on they stopped plucking and collected fruits but brought lotus roots from a lake and consumed the lotus roots instead of fruits and they practice well and developed *jhāna*.

They all were virtuous and with the power of their virtues even the palace of the head of gods, *Shakra*, trembled. Thereafter, *Shakra* himself was always concerned about them. As long as the internal evil nature had not come out into function everybody is a virtuous one. Whether one is good or bad, virtuous or worthless can be understood only when something happened to gush out the internal such inferior qualities.

In the forest, such things are rare. Therefore, it is quite difficult to understand the good or bad qualities of the forest dwellers. Since there were no such bad qualities to be seen among them the *Shakra* the head of gods, did something to gush out such bad qualities concealed inside of them. For three consecutive days, he hid the portion of the lotus-roots of the great *Bodhisatta*.

The first day on hearing the gong the *Bodhisatta* went to take his share but it was not on the block of stone. Thinking, "Perhaps, they must have forgotten to share with me today", he became silent. For the second day, he thought, "May be because of one of my faults they must have not shared with me my share today". For the third day, thinking the importance of asking forgiveness if done anything wrong, he hit the gong and assembled them all and inquired the reason why his share of lotus-root was not available for the three days consecutively. Then those who brought lotus roots for the last three days said that they kept his portion on all the three days on the block of stone, which was used as the table. "Though you say that you kept I could not get it. Then there must be a thief here. Such things are not suitable for the ascetics. The person who has done this should be known". The *Bodhisatta* pronounced. They all became quite sorrowful and sympathetic of this curious situation arose among them. *Shakra*, the head of gods, by this time, with the intention of understanding their nature stayed right there invisibly.

Then the older brother of the *Bodhisatta*, *Upakancana* rose from his seat and with the permission declaring his purity said, in verse and cursed.

"Brahmin, if anybody has taken your portion of lotus roots, may he receive the horses, cattle, gold, silver, and wives and children as he wishes!"

*(Assam gavam rajatam jātarupam  
bhariyanca so idha labhatam manāpam  
Puttehi dārehi samangi hotu  
Bhisāni te brāhmaṇa yo ahāsi)*

The person who has attachment to horses, cattle and other properties enjoys them. But when he loses them becomes more or less sorrowful because of separation from them. That is one of the evils that happen because of pleasurable things. There are many more sufferings that arise because of them. That is why this ascetic cursed the thief to gain such things. According to the ascetics there are no more evil than having such things. Those who were listening to his curse said, "Please sir, do not say so, your curse is so fierce" and they plugged in their ears with their fingers, as it was so unbearable. After cursing in this manner he sat on his seat. Then the second brother rose from his seat and declaring his purity and cursing to the thief said, "Brahmin, he who has taken your lotus roots, may adorn with flowers and sandal from Kāśī country! May he have many children! May he have great attachment to sensuality!"

*( Mālan ca so kāsikacandanānca  
Dhāretu puttāssa bahu bhavantu  
Kāmesu tibbam kurutam apekkham  
Bhisāni te brāhmaṇa yo ahāsi)*

There after others also cursed the thief as they wish as follows:

"Brahmin, one who has stolen your portion of lotus roots may be a farmer with a great wealth and fame! May he have many children! May he be a real householder! May he have all sense gratification like forms! May he be a person doing all mean things even at the time of old age!"

( *Pahutadhaññe kasimā yasassi*  
*Putte gihī dhanimā sabbakāme*  
*Vayam apassam gharamāvasātu*  
*Bhisāni te brāhmaṇa yo ahāsi*)

"Brahmin, he who has taken your lotus roots may be a kshastriya (kings' clan) who oppresses others! May he be a king of kings who has a great power and fame! May he be the lordship of whole earth!"

(*So khattiyo hotu pasayhakārī*  
*Rājābhirājā balawā yasassi*  
*Sa cāturantā mahimā vasātu*  
*Bhisāni te brāhmaṇa yo ahāsi*)

"Brahmin, he who has taken your lotus roots may be a brahmin astrologist full of lust! May he be honored by the king with full of fame!"

(*So brāhmaṇo hotu avitarāgo*  
*Muhuttanakkhattapathesu yutto*  
*Pujetu nam ratthapati yasassi*)

*Bhisāni te brāhmaṇa yo ahāsi*)

"Brahmin, he who has taken your lotus roots may be one who learns *veda*! May all people contemplate him as a virtuous one! May he be honored by the people in the state!"

*(Ajjhāyakam sabbasamattavedam  
Tapassinam maññatu sabbaloko  
Pujetu tam jānapadā samecca  
bhisāni te brāhmaṇa yo ahāsi)*

"Brahmin, he who has taken your portion of lotus roots may he consume a village which is dense with men, wealth, fire woods, and water and prosperous one like gifted by Shakra! May he die with attachment to that village!"

*(Catussadam gālavaram samiddham  
Annam hi yo bhuñjatu vāsavena  
Avitarāgo maranam upetu  
Bhisāni te brāhmaṇa yo ahāsi)*

"Brahmin, he who has taken your portion of lotus roots may be a chieftain of the village! May he enjoy in the midst of friends with singing and dancing! May he not face any tragedy from the King!"

*(So gāmini hotu sahāyamajjhe  
Naccehi gītehi pamodamāno  
mā rājato vyasanamalatttha kinci)*



*Bhisāni te brāhmaṇa yo ahāsi*)

This is the curse of the younger sister:

"Brahmin, if any woman has taken your portion of lotus roots, may she be kept as the chief consort of 12,000 women of the great king who has conquered all the earth! May she be the leader of all women!"

*(Yam ekaṛāja pathavim vijetvā  
Itthī sahaṣṣassa thapetu aggam  
Sīmantinīnam pavarā bhavātu  
Bhisāni te brāhmaṇa yo ahāsi)*

Then the maid did her curse as follows:

"Brahmin, he who has taken your lotus roots, may she eat tasteful foods among the ascetics, without any hesitation! May she be deceitful with gain!"

*(Isinam hi sā sabbasamāgatānam  
Bhujjeyya sādum avikampamānā  
carātu lābhena vikatthamānā  
Bhisāni te brāhmaṇa yā ahāsi)*

The maid, made this curse in this manner because eating before the masters is one of the most unpleasant, embarrassing things for maids. Then the *deva* living in the tree

of the monastery who had come to that place by that time cursed in this manner.

"Brahmin, he who has taken your lotus roots may live in a huge temple! May he be a renovator in the city of *Kajangalā*! May he finish one window a day!" That *deva* in the time of the Buddha *Kassapa* was a chief incumbent of a temple in the city of *Kajangalā* where he had worked hard for renovation. Contemplating on that he cursed in such a way.

*(Āvāsiko hotu mahāvihāre  
Navakammiko hotu kajangalāyam  
Ālokasandhim divasā karotu  
bhisāni te brāhmaṇa yo ahāsi)*

By this time there was an elephant that was caught by people and now as it was released had come to them. He from time to time came to respect the ascetics. The elephant too did his curse in this manner.

"Brahmin, he who has taken your lotus roots may tether with traps from six points! May he be taken from the attractive woods to the kingdom! May he pierce with needles from which the roots of ears are pierce!"

*(So bajjhatam pāsasatehi jamhi  
Rammā vanā niyyatu rājadhānim  
Tuttehi so haññatu pācanehi  
Bhisāni te brāhmaṇa yo ahāsi)*

Then there was a monkey who was escaping from a gypsy and had come there he too wanted to make his curse in this manner.

"Brahmin, he who has taken your lotus roots may be able to go to the front of the snake with the garland of ela-varā [*Calotropis gigantea*], adorned with silver rings in the ears and beaten by the sticks!"

The monkey says this because of suffering that he had to undergo during the time that he was in the hands of the gypsy.

In this manner, they all (13) cursed and then the great *Bodhisatta* thinking that they might assume that he was untruly and pretends that his portion was lost as a curse and expression of his purity he said. "Friends, if one would claim his portion of food that was not lost as lost may he receive lust like form! May he consume sensual pleasures! May he die in the household life! "

*(Yo ve anattāham natthanti cāha  
Kāme ca so labhatam bhuñjātāṇa  
Agāramajjhe maraṇam upetu  
Yo vā bhonto sankati kincideva)*

In this manner, when cursed by the ascetics *Shakra*, the head of gods, being afraid of it started to think, "These ascetics

are quite insulting the sensual pleasures which is highly praised by worldly people so I should inquire them the reason". He then came out from his invisibility and respecting the *Bodhisatta the great* asked," Ven. Sir, in the world, beings are toiled in various manner to find sensual pleasures. Most of them are delighted in sensual pleasures. But what is the cause and reason for the ascetics to look down upon the sensual pleasures in this manner?"

Then the *Bodhisatta* said, "*Shakra* because of sensual pleasures one is beaten by clubs and bars. It is because of sensual pleasures that one is fettered. It is because of sensual pleasures that one has physical and mental pain and the fear or danger of self-blame etc. Being deluded by sensual pleasures commits evil deeds with delusion. Having done evil, after death, they then are reborn in hell. The sages who know well the ill of sensual pleasures never praise sensual pleasures."

*(Kāmesu ve haññāre bhanjhare ca  
Kāmesu dukkhañca bhayañca jātam  
Kāmesu bhutādhīpatī pamattā  
pāpāni kammāni karonti mohā*

*"Te pāpadhammā pasavetvā pāpam  
kāyassa bhedā nirayam vajanti  
Ādīnavam kāmāgunesu disvā  
Tasmā isayo nappasansanti kāme)*

Thereafter, *Shakra* the head of gods, having admitted his unwholesome deed asked pardon from the ascetics and went back to the *deva* world. The ascetics too developed *jhāna* and after death were reborn in the *Brahma* world.

Reflecting the qualities of the Buddha etc. are the factors for the practitioners to arouse unworldly rapture. Of them also recollecting the qualities of the Buddha specifically arouse rapture and enthusiasm. The practitioners normally respect the triple gem two three times a day. That moment is a very good opportunity to arouse rapturous bliss of the qualities of the Buddha (*Buddhālambana prītiya*). Those who respect by reciting the stanzas like "*Itipi so bhagavā araham...*" which are the condensed and profound forms of the qualities of the Buddha and of difficult to understand and cannot arouse rapture. Rapture arises only when you understand the meaning of the qualities what you are reciting and thinking. *Pāli* stanzas are good for those who can use *pāli* as their mother tongue. Those who do not know *pāli* should use the passages of the qualities of the Buddha composed in their own languages.

There are many kinds of stanzas, verses, poems, songs and passages in many books, which describe the qualities of the Buddha. Of them by reciting whatever more delightful to oneself or composed by oneself one can arouse rapture of the Buddha, of the qualities more and more.

Contemplation of one's own virtue is also something to be done by the practitioners at least once a day. For a monk, though it is quite difficult to refrain from even a slightest fault, if one can maintain the higher ordination for a long time without falling into a grave offence that is a great thing. Contemplating of one's own past like, "I have been maintaining my higher ordination for this much of time without destroying it!" one could be surely rapturous. Since the virtue of higher ordination is a virtue with many a training precept, it is difficult and rare to find those who can protect that virtue without being guilty of any single violation of precept for life. Forget about the ordinary persons, from time to time, even the *arahants* fall into minor offences.

Many practitioners do not care of the many training precepts maintained by them. Instead just become remorseful of only several precepts that were broken. One should not be in the habit of remorseful of the precepts that were broken but should be delightful of the precepts that are maintained. Then only one can be rapturous through virtue. If wise enough, every monk who has not committed grave offences can arouse rapture by contemplating of his virtue.

Today, it has become a very bad practice of many among both laypersons and the monastic that if a monk committed even a slight wrong, that is taken again and again and quite exaggeratedly and make a mountain out of a molehill. Then having tarnished all good qualities of him and disgrace him with the label of 'immoral' (*dussīla*).

In this dispensation, the term 'immoral' is given only to the person who has committed a grave offence and completely destroyed his monkhood.

In the time of the Buddha there were two monks named *Assaji* and *Punabbasuka* who did many wrong things like sitting on the same seat with women, sleeping with the women on the same bed, eating with them in the same plate, dancing with them and spreading their robes for them to dance on the robes, eating after lunch, drinking intoxicants etc. Even these monks were not labeled as 'immoral' in the code of Discipline (*vinaya*).

According to the *Pārājikā pāli* of the book of discipline they have been named as '*alajjino pāpabhikkhu*' means shameless evil monks. Black marking them as 'immoral' (*dussila*) for the monks who commit some simple offences like keeping some money or travelling on a bullock cart etc. is to be said, that a more greater offence than that of theirs.

The wrong concept that the monk who commits even a slightest wrong is immoral is found even among some forest dwellers as well. Even the monks living in the woods cannot protect their virtue without committing anything wrong forever.

Sometimes, for those practitioners who live in the woods, as they themselves fall into wrong deeds have no

rapture of their own virtue. The practitioners should learn how to be rapturous by contemplating their own virtue by eliminating wrong concepts and not being remorseful of, if any wrong thing done but be delighted of what one is maintained as virtue. One has to treat for the offence which done by oneself. If it is impossible to treat as needed, one should intend to treat it whenever possible. That intention should not be abandoned.

All, by both monastic and the laities, should practice giving gifts too. Since the practitioners do not earn wealth, they have no wealth to be given. But they offer flowers, lights etc. to the Triple Gem. They are also considered as gifts. Thinking, "I have offered this much of flowers and this much of lights" the practitioners can arouse rapture of what have been gifted in this manner. Today, some forest dwelling monastic-practitioners gain things even more than the monks dwelling in the cities and villages. Therefore, they can practice generosity from what they gain in this manner. Those who gain a little, though gives a little, the merit that gain would not be a little. That will not be second to the *dāna* given by the riches.

*(Appasmeke paveccanti – bahuneke nadicchare  
Appasmā dakkhinā dinnā –sahassena samam mitā)*

Therefore, the practicing monk whose *dāna* given through which he collects as alms, though a little, it is to be said, that it is worth of a thousand. If he finds a recipient even



the monk who collects alms from others can give and arouse a great rapture like the great *Bodhisatta*, the ascetic *Akirti*.

- **The Story of the Great Ascetic Akirti**

*Pandit Akirti*, having donated his inherited 8,000,000,000 wealth from his parents went to the island named *Ahidīpa* and built a hermitage and lived there. He did not go anywhere else to collect his food but lived in the island eating the fruits named *kara* while there are fruits on the trees and the same kind of leaves (*karakola*) when there are no fruits on the trees. It was because of the power of his virtue the head of the gods; *Sakka* himself came to know about him as his special seat was unusually warmed up at a time. When surveyed he saw this serious ascetic. Being quite afraid of whether this ascetic was going to grab his position as the head of gods, when the great *Bodhisatta* was about to take his meal as cooked Kara leaves, he came there to beg pretending to be a *brahmin*.

Having seen the *brahmin* for alms, the *Bodhisatta* thinking "O this is a great opportunity to me, it was after a long time I got a recipient", he gave all leaves that were in the bowl even without keeping any for his consumption. When given he had only one inspiration. That was nothing but the attainment of supreme enlightenment. The *brahmin* having received it disappeared.

*Bodhisatta* did not cook anything thereafter for the second time for him. He enjoyed rapture of giving. Next day he cooked Kara leaves and was waiting at the door. *Sakka* the head of gods also came to collect alms. That day too, the *Bodhisatta* offered all leaves what he had cooked for him and spent the day without any food. For the third day also he cooked only Kara leaves, only thing that he had, and while anticipating the *brahmin* reached there. Without any hesitation, though he took no meal for the consecutive two days, he offered all without leaving any for him. As he was so delighted with his practicing of generosity for three days without having any food, *Sakka* appeared as *sakka* and inquired about the *Bodhisatta*. Afterwards, being so elated and granting him several permissions he went to the *deva* world.

The *Bodhisatta* was so delighted by giving such a simple *dāna* even without any spice or at least salt, than giving the 8,000,000,000 wealth inherited from his parents. It was because of that rapture that he could do so even without taking any food for three consecutive days. Through this story one can easily understand that it is possible for a practitioner to be rapturous by giving even a very simple thing than a rich person who gives a great *dāna* spending thousands in money.

One has to avoid associating with the persons who are rough and tough and associate with the gentle hearted persons. Here those who are rough and tough are the persons with full of hate, jealousy, conceit and always hot tempered, suppress, deceitful and despise others. The person who

associates with such persons is always oppressive. That is a hindrance for rapture. It is difficult for such a person who lives with fear and doubt to arouse rapture by recollecting the qualities of the Buddha etc. Therefore, deviating from such persons is a cause for the factor of enlightenment of rapture.

The person who likes the welfare of others has compassion, loving friendliness and associates with good persons mainly because of the blessings that are received from them and dear to lend ears to them, always become rapturous. Therefore, associating with such a person is a cause for the factor of enlightenment of rapture.

### **6.7. The Causes for the Arising of the Factor of Enlightenment of Tranquility**

"There are, *bhikkhus*, tranquility of body, tranquility of mind: frequently giving wise attention to them is the nutriment for the arising of the un-arisen enlightenment factor of tranquility and for the fulfillment by development of the arisen enlightenment factor of tranquility."

*(Atthi bhikkhave kāyapassaddhi cittapassaddhi. Tattha yonisomanasikāra bahulikāro ayamāhāro anuppannassa vā passaddhisambojjhangassa uppādāya. Uppannassa vā passaddhisambojjhangassa bhāvanāya pāripuriyā.)*

This is how the causes for the factor of enlightenment of tranquility are given in the commentary. According to that

there are seven causes for the enlightenment factor of tranquility. They are:

1. Having delicious food
2. Enjoying comfortable season
3. Enjoying comfortable postures
4. Equanimity in frauds
5. Devoid the persons who are restless in body
6. Associating with persons who are composed
7. Having the mentality inclined, sloping, slanting to the factor of enlightenment of tranquility.

When taken a delicious meal the body becomes more and more powerful, strength and dissipates all difficulties of the body caused by weakness. Because of that the practitioners mind becomes calm. That is why it was said that having delicious food is a cause for the factor of enlightenment of tranquility. But this should not be misunderstood, as delicious food is a requirement for a practitioner. Even for the practitioners who never get delicious food arises the factor of enlightenment of tranquility through other causes.

Therefore, being greedy for the delicious food one should not strive to find delicious food. Not receiving delicious food is not a barrier to the attainment of *Nibbāna*. However, being greedy to food seeking delicious food is a barrier to the attainment of *Nibbāna*. Delicious food is a food not only for the factor of enlightenment of tranquility but

also a food for much defilement. The practitioner who uses delicious food for the factor of enlightenment of tranquility should use it wisely. Otherwise, it will be a cause for the development of defilement. What is prescribed as delicious food in the world like; milk, ghee, meat, and fish etc. are not wholesome for everybody. For some they are not unwholesome as well. Taking them is unwholesome for anyone if it would be an obstacle for the factor of enlightenment of tranquility. In other words, whether it is delicious or not, if any food is suitable for the body of the practitioner, that will be a cause for the factor of enlightenment of tranquility too. The best method for the practitioners is having the habit of being content with what is given. The practitioner should be interested to find another kind of food only the given is not eligible to him.

The best food, among all, is the food that is prepared by oneself. Since it is against the code of discipline of the monks, they can never get this chance. For those who do not prepare their own food the best food is the food prepared by a very close person. That is also get only by the laypersons. However, there are people who prepare and offer foods for monks with love, compassion, loving friendliness and with the intention of keeping them in good health. That food is also the food offered by friends. Whatever the food, however much the value or what a delicious, if the food is given without the good intention of the good health of the monks, that food is not suitable for the body as the food given by those who are friendly.

The practitioners who have weak bodies and need to take delicious food must keep these factors in the mind. Specially, the delicious food is a cause for the tranquility of the body. Tranquility of body causes the factor of enlightenment of tranquility.

Enjoying the suitable season here means both cold and warm seasons. Season itself has a great power to give happiness and unhappiness to the human body. It causes suffering for the body that which is allergy for cold. On the contrary, the body that which is allergy for warm gives much suffering as well. Normally, when it is exceedingly either hot or cold it causes suffering for all bodies. That bodily pain is a disturbance for the arising of the factor of enlightenment of tranquility. Receiving hot and cold both as needed for the body, there arises happiness in the body. From that arises the factor of enlightenment of tranquility.

Only by the practitioners who have weak bodies should seek good places where there is comfortable weather. The practitioners who have strong and healthy bodies can bear up anything any place is a good place for him/her. If the weather is not conducive to one's body at the place where one is living it is good to find a suitable place by that practitioner. Changing places from time to time itself is a good thing for the practitioners.

Enjoying the convenient postures here means the four postures, namely; walking, standing, sitting and laying down. All beings maintain this body by those four postures. Postures also have a great power for the arising of happiness and suffering. Staying on one posture even for a short time is also oppression. That oppression of the body is obstacle for the factor of enlightenment of tranquility. Staying on postures, which are convenient to the body, is happiness. That happiness is a cause for the factor of enlightenment of tranquility. Therefore, using the postures, which develops happiness, was mentioned as causes for the factor of enlightenment of tranquility. Using these postures need also to be done wisely. Using exceedingly many postures, which arises happiness, also leads to the ruination of meditation.

Moderate in fraud, means being moderate in accepting the *karma* as the cause for both happiness and unhappiness without being prejudice such as happiness and unhappiness both arise inadvertently, and happiness and unhappiness both are experienced according to the God's will.

Accepting *karma* as the cause is the middle path. That contemplation itself is the moderation in frauds. That itself is the cause for tranquility of body and tranquility of mind and the factor of enlightenment of tranquility. That is the explanation given in the commentary and the sub-commentary.

It is somewhat difficult to understand that the *karma* is one's own, *karma* is the cause for both happiness and unhappiness and it is a cause for tranquility. Practicing meditation exceedingly and not practicing meditation sufficiently, these two are two barriers for tranquility. It seems that moderate in fraud means practicing moderately; i.e. neither practicing over exceedingly nor practicing less. This point is to be investigated.

Persons who are discomposed are those who are cruel and engaged in fighting with others using their own hands, legs, stones, roots, clubs, and bars etc. Those who have no such cruel qualities are those who have calm bodies. Disassociation from the persons who have agitated bodies and association with who are composed is a cause for tranquility.

#### **6.8. The Causes for the Arising of the Factor of Enlightenment of Concentration**

"There are, monks, the sign of serenity, the sign of non-dispersal: frequently giving wise attention to them is the nutriment for the arising of the un-arisen enlightenment factor of concentration and for the fulfillment by development of the arisen enlightenment factor of concentration."

*(Atthi bhikkhave samatha nimittam abyagga nimittam tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassavā samādhi*



*sambojjhangassa uppādāya uppannassa vā samādhī  
sambojjhangassa bhāvanāya pāripuriyā).*

Here in this passage there are two things; the sign of serenity (*Samathanimitta*) and the sign of the non-dispersal (*abyaggaṇimitta*). Both these are used for the same thing i.e. concentration. It is called the sign of serenity to denote that the cause for the state of collectedness of mind or the unification of the mind. It is called the non-dispersal of the mind because it is the cause for the non-distractedness of the mind to many objects.

In the commentary, there are eleven causes for the factor of enlightenment of concentration. They are as follows:

1. Clearance of the objects both internal and external
2. Maintenance of the equilibrium of the spiritual faculties like the faculty of confidence in their powers
3. Ability to take the objects of meditation such as *kasina* devices
4. Supporting the mind at the proper time to support
5. Reducing the speed of the mind at the proper time to reduce the speed
6. Enjoying the mind at the proper time to enjoy the mind
7. Moderation of the mind when the mind is in equilibrium in meditation
8. Avoiding the persons who have no concentration
9. Association with the persons who have concentration

10. Contemplation on things like *jhāna*, paths and fruitions and
11. The mind inclined to arouse the factor of enlightenment of concentration.

These are the 11 factors cause for the arising of the factor of enlightenment of concentration.

*(Ekādasa dhamma samādh isambojjhangassa uppādāya samvattanti. Vatthuvisadakiriyatā, indriyasamatta patipādanatā, nimittakusalatā, samaye cittassa paggahanatā, samaye cittassa niggahanatā, samaye sampahansanatā, samaye ajjhūpekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokkhapaccavekkhanatā, tadadhimuttatāti)*

The first and the second factors; the purification of internal and external objects (*Vatthuvisadakiriyatā*) and the equilibrium of the spiritual faculties (*indriyasamatta patipādanatā*) are the causes for the factor of enlightenment of the investigation of the Dhamma as well. Since these two factors were elaborated in the section of the factor of enlightenment of the investigation of the Dhamma, here we do not explain them again. These two factors are mainly cause for concentration. Since they are the causes for concentration they become the causes for the investigation of the Dhamma as well. The Buddha said, "The concentrated one sees things as they really are" (*samāhito yathābhutam pajānāti*).

There are methods to practice meditation like *kasina* to gain concentration and to understand it clearly to the mind. The ability to take the object like the *kasina* device means the ability to practice different meditation methodically and systematically. The one, who practices meditation wrongly, cannot gain concentration. Though gains, not that easily or soon, but after a long time. Therefore, understanding to practice meditation systematically is a cause for the factor of enlightenment of concentration.

Sometimes because of the lack of energy etc. the mind of the practitioner becomes contracted or discouraged. Then it is the proper time to support and encourage the mind. If not supported, not encouraged at that time to reinforce the mind power, the un-arisen concentration does not arise and the arisen concentration also winds down. Therefore, supporting and encouraging the mind when it is contracted and discouraged is a cause for the factor of enlightenment of concentration. What is to be done for the encouragement and supporting of the mind when contracted and discouraged is arousing factor of enlightenment of the investigation of the Dhamma, the factor of energy, and the factor of rapture.

Sometimes, the power of the mind of the practitioners is over exceeding. Then the mind starts to vacillate. That too is a disturbance for the concentration. Then the power of mind should be reduced. Reducing the power of the mind at the proper time itself is a cause for the factor of enlightenment of concentration. What is to be done for the reducing of power of

the mind is developing the factor of enlightenment of tranquility, factor of concentration and the factor of equanimity.

Mind is to be delighted at the proper time. This is how the mind is to be delighted. As non-greed is the proximate cause for generosity, loving friendliness is the proximate cause for virtue; wisdom is the proximate cause for meditation. The proximate cause means the nearest cause for something to happen. When practicing meditation, especially, wisdom should be well developed and sharp. The function of wisdom is specifically essential for the practice of meditation. As the curry is not satisfactory without sufficient salt and sour (spice), the practitioner's mind without sufficient function of wisdom is insatiate.

The person whose wisdom is not properly in function, his practice of meditation is also not successful. Therefore he is not gained satisfaction, which is to be obtained through the dissipation of defilement and the collectedness of the mind. Unsatisfactoriness of meditation that the practitioner is engaged is a cause for the un-arising of concentration as well as the declension of concentration. If the mind is stimulated at the time of not stimulated, then there arises concentration. That arisen concentration comes to maturity and development. Therefore, get one's mind satisfied with stimulation is a cause for the arising and the development of the factor of enlightenment of concentration.

What is to be done for the gaining of satisfaction for the mind that which is not satisfied is the contemplation either upon the qualities of the Buddha or the eight type of topics for the arising of sense of urgency (*attha samvega vastu*). Here, the topics for the arising of sense of urgency mean the topics, which cause for the arousing of the sense of urgency of Dhamma (*Dhamma sanvega*).

The eight kinds of topics are as follows.

1. Birth
2. Decay
3. Disease
4. Death
5. Birth in hell
6. The past *samsāric* suffering
7. Future *samsāric* suffering and
8. Suffering for the seeking of food.

Moderation about the mind at the proper time means when the mind is properly fixed in meditation, without any contraction or confusion but satisfactorily carry on without striving to control emotions; like the charioteer who is equanimous by seeing the two horses that draw the chariot equally. By the same token, if the mind that which is neither contracted nor confused is going to be stimulated that would be also an obstacle for the concentration. That is how being moderation at the proper time becomes a cause for the factor of enlightenment of concentration.

Living disassociation from the un-concentrated persons means living with those who do not practice concentration and have neither access concentration nor full concentration. Those who are concentrated are those who have either access concentration or full concentration. When look at the world with inquisitive mind, one can see that the same qualities have been inculcated in the minds of the similar persons with whom they always associate. The same is truth with the persons who have confused minds and no development of concentration. Since the mind of the person who associates with them is also merges with the same persons practicing and gaining concentration among such confused minded persons is difficult. Living among such a confused persons for those who have gained fairly good concentration also will lose their concentration. That is why it is said that disassociation from the persons who are void of concentration is a cause for the factor of enlightenment of concentration.

For the person who develops concentration while associating and living with the persons who have concentration, it arises easily. When dwells among the persons who have concentration, the arisen concentration also remains without dissipating.

That is why it is said that association with those who have concentration is a cause for the arising of the factor of concentration. When there are no persons who are engaged in meditation or have gained concentration to associate with for

the practitioners, it is better live alone. However, associating with true persons, if possible, is better than living alone. One should not think that living alone itself is a great thing.

### **6.9. The Causes for the Arising of the Factor of Enlightenment of Equanimity**

"There are, monks, things that are the basis for the enlightenment factor of equanimity: frequently giving wise attention to them is the nutriment for the arising of the un-arisen enlightenment factor of equanimity and for the fulfillment by development of the arisen enlightenment factor of equanimity".

*(Atthi bhikkhave upekkhā sambojjhangatthānīyā dhammā. Tattha yonisomanasikārabahulikāro ayamāhāro anuppannassa vā upekkhāsambojjhangassa uppādāya. Uppannassa vā upekkhāsambojjhangassa bhāvanāya pāripuriyā).*

As stated here, equanimity itself is the cause for the factor of enlightenment of equanimity. The frequent contemplation of the factor of enlightenment of equanimity with wise attention and its benefits is the cause for the factor of enlightenment of equanimity. There are five causes given for the factor of enlightenment of equanimity in the commentary. They are:

1. Moderation in attitude towards beings
2. Moderate in acquisitions

3. Dissociation from the coveters who are fondling the acquisitions of beings
4. Association with those who have moderate attitude towards the acquisitions of beings.
5. Having the mind, which inclines for the arising of the factor of enlightenment of equanimity.

(*Pancadhammā upekkhāsambojjhangassa uppādāya samvattanti. Sattamajjhataṭā. Samkhāramajjhataṭā. Sattasankhāra kelāyanapuggala parivajjanatā. Satta sankhāramajjhata puggalasevanatā. Tadadhimuttatāti.*)

Those beings here are humans etc. and the acquisitions are clothes and ornaments etc. Avoiding both attachment and repulsion of acquisitions and maintaining equanimity is the cause for the arising of the factor of enlightenment of equanimity. Therefore, it is mentioned that both equanimity in beings and equanimity in acquisition are the causes for the factor of enlightenment of equanimity.

Some are badly attached to acquisitions of beings. Even some monks always spend their time with keeping their disciples at hand and talking with them and appreciating and enjoying with their activities. If the disciples are not around then start to inquire and seek where have they been? They passionately dislike others talk with their disciples; forget about getting something done by them. This type of consolation is called "*satta kelāyana*" which means playing and fondling with beings.



Some persons, when they get a certain item they neither take the benefit of it nor let others to take the benefit of it but just keep it touching and patting it. That is what is called "*sanskāra kelāyana*" meaning playing and fondling of things. Association with such a stingy persons who delightfully enchanting with acquisitions of beings or playing with the acquisitions of beings is an obstacle for the factor of enlightenment of equanimity. Association with those who have neither attachment nor repulsion for acquisitions of beings and maintaining equanimity is the cause for the factor of enlightenment of equanimity. Having the mind of inclination to arouse the factor of enlightenment is the cause for the arising and the development of all factors of enlightenment.

#### **6.10. The Favorable and Unfavorable Time for the Development of the Factors of Enlightenment**

Though all practitioners should develop the factors of enlightenment, all factors of enlightenment should not be developed at every time. There are times favorable and times unfavorable for the development of different factors of enlightenment. One should understand them and practice them accordingly, as suitable. The Buddha once said, "Monks when the mind is contracted that is not the favorable time to develop the factor of enlightenment of tranquility, concentration and equanimity. (*Yasmin bhikkhave samaye līnam hoti cittaṃ. Akālo tasmimsamaye passaddhisambojjhangassa*

*bhāvanāya, akālo samādhī sambojjhangassa bhāvanāya. Akālo upekkhā sambojjhangassa bhāvanāya).*

By that time these are not to be developed because they cannot uplift that lethargic mind, instead sometimes, what happens is that the mind becomes more and more lethargic.

When the mind is lethargic that is the favorable time to practice and develop the factors of enlightenment of investigation of the Dhamma, the factor of enlightenment of energy and the factor of enlightenment of rapture. When one develops them one can abandon lethargy and empower the mind. Those three are the factors of the enlightenment, which persuade the lethargic mind.

*(Yasmin ca bhikkhave samaye līnam hoti cittaṃ. Kālo tasmim samaye Dhammavicayasambojjhangassa bhāvanāya. Kālo viriyasambojjhangassa bhāvanāya. Kālo pītisambojjhangassa bhāvanāya).*

When the mind is restless it is unfavorable to develop the factors of enlightenment of equanimity, the factor of investigation of the Dhamma, the factor of energy and the factor of rapture. They cannot calm down the restless mind. It is like pouring fuel to the heap of fire and fanning. Then the mind becomes more and more restless.

*(Yasmin bhikkhave samaye uddhatam cittam hoti akālo tasmim samaye dhammavicaya sambojjhangassa bhāvanāya. Akālo viriya sambojjhangassa bhāvanāya akālo pītisambojjhangassa bhāvanāya)*

When the mind is restless, that is the proper time to develop the factor of enlightenment of tranquility, concentration and equanimity.

*(Yasmin bhikkhave samaye uddhatam cittam hoti kālo tasmim samaye passaddhisambojjhangassa bhāvanāya. Kālo samadhisambojjhangassa bhāvanāya. Kālo upekkhāsambojjhangassa bhāvanāya)*

They are skillful enough to calm down the shaking and flickering mind. Just like pouring water to the fire, the unrest mind becomes calm and tranquil.

As the Buddha said, mindfulness is needed at all the time whether the mind is unrest or lethargic (*sati khvāham bhikkhave sabbatthikam vadāmi*) Therefore, the factor of enlightenment of mindfulness is to be developed at all the time.

### **6.11. The Healing Power of the Factors of Enlightenment**

It is not only the power of healing the mental diseases like greed, the factor of enlightenment have the healing power of the physical diseases as well. Once Ven. *Mahā Kassapa thero* was afflicted and dwelled in the cave named *Pipphali*. The

*Thatāgata*, the Buddha then went there to see him and having inquired about his ailment and preached the seven factors of enlightenment saying, "Kassapa these seven factors of enlightenment have been well expounded by me. Frequently practiced and developed again and again which leading to the perfect knowledge, enlightenment and *Nibbāna*."

( *Satti me kassapa bojjhangā mayā sammadakkhātā bhāvītā bahulikātā abhiññāya sambodāya nibbānāya samvattanti*).

When listened to this teaching of the Buddha attentively and respectfully with a great love, Ven. *Mahā Kassapa* was recovered. As he was listening to the sermon by recollecting the nature of conduciveness to emancipation of the dispensation of the Buddha his mind was pleased. Then the blood became pleasant. Because of the wholesome forms of mentality and physicality his whole body was rejoiced. From that the disease he was afflicted with disappeared like the drops of water on the lotus leaf.

Once, Ven. *Moggallāna* was afflicted and lived on the mountain named Vulture's Peak. The *Tathāgata*, the Buddha visited him too and delivered the discourse on the factor of enlightenment and while listening to that his ailment was cured.

On one occasion, the Buddha himself was afflicted and lived in the Bamboo Monastery. Ven. *Mahā Cunda* visited him and recited the factors of enlightenment to the Buddha. He

respectfully recited, "Ven. Sir, the seven factors of enlightenment have been well expounded by the Blessed One and frequently developed, cultivated and made much of them lead to the perfect knowledge, enlightenment and Nibbāna." etc. Having listened to him the Blessed One's affliction was cured.

*(Satti me bhante bojjhangā bhagavatā sammadakkhātā bhāvitā bahulikātā bhiññāya sambodhāya nibbānāya samvattanti)*

Since there is a healing power in the factors of enlightenment, even today they are used as the protective recitals for healing. For those who know the factors of enlightenment and practice them can gain much benefits and blessings specially the time of their afflictions. As a practice, it is a good thing to chant the factors of enlightenment by the practitioners as a healing method for the companions and supporters while they are afflicted with diseases. When chanted by a practitioner, one can gain more benefits than chanted by an ordinary person.

#### **6.12. The Method to be chanted the Factors of Enlightenment**

These chanting given in the "Book of Protection" are the way that the Buddha has preached to *Ven. Mahā Kassapa* and *Mahā Moggallāna* and how chanted it by *Ven. Mahā Cunda* to the Buddha. Most people chant them to the patients as given in the book. Though it is not fruitless, it is not the better

way to chant them to the patients. The better way is inserting the name of the patient to the chanting and chant it as your own chanting. If it is difficult to insert the name of the patient to the chanting, one should chant using the common names like 'avuso, bhante, upasaka, upasike, etc. For example, suppose the name of the patient is *Upatissa*, this is how it is to be inserted and chanted in Pāli.

*"Sattime **Upatissa** bojjhangā bhagavatā sammadakkhatā bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya samvattanti. katame satta? Satisambojjhango kho Upatissa bhagavatā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya samvattanti. Dhammavicaya sambojjhango kho **Upatissa**...*

*Viriya sambojjhango kho **Upatissa**...*

*Pīti sambojjhango kho **Upatissa**...*

*Passaddhisambojjhango kho **Upatissa**...*

*Samādhisam bojjhango kho **Upatissa**...*

*Upekkhā sambojjhango kho **Upatissa**...*

*Ime kho **Upatissa** satta bojjhangā bhagavatā sammadakkhatā bhāvita bahulikātā abhiññāya sambodhāya nibbānāya samvattanti)*

(These seven factors of enlightenment, *Upatissa*, have been rightly expounded by the Blessed One, when developed and cultivated, they lead to direct knowledge, to enlightenment, to *Nibbāna*. What seven? The enlightenment factor of mindfulness has been rightly expounded by the Blessed One, when developed and cultivated it leads to direct knowledge, to enlightenment, to *Nibbāna*... The enlightenment factor of

equanimity has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment to *Nibbāna*. These seven factors of enlightenment, *Upatissa*, have been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to *Nibbāna*."

When the chanting is done for a monastic if it is disgraceful to use the name, if the patient is older than you, better you address him as *Bhante* and chant. If the patient is younger to you then chant addressing '*Avuso*' as the vocative case. If the patient is a layman address him the common name as "*Upāsaka*" and chant. If the patient is a laywoman chant addressing the common name '*upāsike*'. If the patient is a male infant use the term '*kumāra*' and if a female infant use '*Kumārike*' etc. and chant.

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## (7). The Noble Eightfold Path

“Monks, I will teach you the Noble Eightfold Path and I will analyze it for you. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those monks replied. The Blessed One said this:

“And what, monks, is the Noble Eightfold Path? Right view; Right intention, Right Speech, Right Action, Right livelihood, Right Effort, Right Mindfulness, Right Concentration.”

*(Ariyam vo bhikkhave Atthangikam maggam desissāmi vibhajissāmi. Tam sunātha. sādhukam manasikarotha. bhāsisāmīti. Evam bhanteti kho te bhikkhu bhagavato paccassosum bhagavā etada voca. katamo ca bhikkhave ariyo attangiko maggo. Seyyatidam. Sammā ditthi, sammā samkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā satī, sammā samādhi).*

This is a passage from the Discourse of "Analysis" from the Connected Discourses on the Path (S.N.45.8.8) Here, we explain the Noble Eightfold Path as given in this Discourse.

These eight factors starting with Right view are the guiding principle for the attainment of *Nibbāna*. Therefore, it is called the path leading to the cessation of discomfort. That is the stratagem of enlightenment. In the world, as there are



many paths to help the people to arrive in different places, this principle that which is helpful for the people to arrive to *Nibbāna* is called 'Magga' (*Magga in Pāli and Marga in Sanskrit*). Here the path means the principle or strategy. Since there are eight factors it is called the Noble Eightfold Path. It is through this path that one can eradicate all defilements and become a noble person. And the person is endowed with noble fruition. Therefore, it is called the Noble Eightfold Path.

We can introduce three different meanings for the Noble Eightfold Path. They are:

1. The principle with eight factors and completely free from defilements
2. The principle that has eight factors and makes a person who practices it a noble one.
3. The principle that has eight factors and brings a noble fruition to the person who practices it.

As mentioned in the *Puggalapaññatti* those who have established on the states of paths and fruitions of the stream enterer, once returner, non-returner, and the *Arahant* are the noble eight individuals and others are the ignoble. Ignoble ones are the ordinary persons. (*Katamo ca puggalo ariyo? Atthariya puggalā ariyā avasesā puggalā anariyā*).

It is through this Path that the ignoble becomes noble. This noble eightfold path is the major eight factors of the group of the 37 factors of enlightenment. When the eightfold

path is developed and cultivated in accordance with that, the other factors such as the establishment of mindfulness are also developed. Therefore, it is said;

“Monks, just as various winds blow in the sky—easterly winds, westerly winds, northerly winds, southerly winds, dusty winds and dustless winds, cold winds and hot winds, gentle winds and strong winds – so too, when a monk develops and cultivates the Noble Eightfold Path, then for him the four establishments of mindfulness go to fulfillment by development; the four right strivings go to fulfillment by development; the four bases for spiritual power go to fulfillment by development; the five spiritual faculties go to fulfillment by development; the five powers go to fulfillment by development; the seven factors of enlightenment go to fulfillment by development.”

*(Seyyathāpi bhikkhave ākāse vividhā vātā vāyanti. Puratthimā pi vātā vāyanati. Pacchimāpi vātā vāyanti. Uttarāpi vātā vāyanati. Dakkhināpi vātā vāyanti. Sarajāpi vātā vāyanti. Arajāpi vātā vāyanati. Sītāpi vātā vāyanti. Unhāpi vātā vāyanti. Parittāpi vātā vāyanti. adhimattāpi vātā vāyanti. evameva kho bhikkhave bhikkhuno ariyam atthangikam maggam bhāvayato ariyam atthangikam maggam bahulikaroto cattaro pi satipatthānā bhāvanā pāripurim gacchanti. Cattāro pi sammappadhānā bhāvanā pāripurim gacchanti. Cattāro pi iddhipādā bhāvanā pāripurim gacchanti. Pañca pi indriyāni bhāvanā pāripurim gacchanti. Pañca pi balāni bhāvanā pāripuri gacchanti. Satta pi bojjhangā bhāvanā pāripurim gacchanti) – S.N. Magga Samyutta.*

### 7.1. Right View (*Sammāditthi*)

"Monks, what is right view? Monks, the knowledge of *dukkha* (discomfort), the knowledge of the arising of *dukkha*, the knowledge of the cessation of *dukkha* and the path heading to the cessation of *dukkha*. This is what is called right view. (*Katamo ca bhikkhave sammāditthi? yam kho bhikkhave dukkhe ñānam, dukkhasamudaye ñānam, dukkha nirodhe ñānam, dukkhanirodhagāminiyā patipadāya ñānam ayam vuccati bhikkhave sammāditthi*)

From this point the Eight Factors are Dealt Separately.

Here, *ditthi* means both 'seeing' and 'understanding'. Understanding is twofold as right understanding and wrong understanding. *Sammā* means right or perfect. Thus, when the two terms are combined, it gives the meaning of either right view or right understanding. Right understanding is also in manifold. There are two kinds of right views in this dispensation of the Buddha. They are:

1. Right view of the ownership of kamma (*Kammasakatā sammā ditthi*)
2. Right view of the Four Noble Truths (*Catusacca sammā ditthi*)

Of the two right views; right view of the noble eightfold path is the right view of the four noble truths. That is why in the section of the analysis of the path it is said that the knowledge of the *dukkha* etc. Right view of the ownership of *kamma* is the knowledge of *kamma* and *kammaphala*. That is the everlasting right view in the world. The right knowledge of the four noble truths is found only in the dispensation of the Buddha.

He who has the right view of the four noble truths has the right view of the ownership of *kamma* as well. Since the one who knows the four noble truths knows the fruition of *kamma* and there arises right view of the ownership of *kamma* in the right view of the four noble truths. Right view of the ownership of *kamma* is supportive for the arising of that supernormal right view. Therefore, that should be developed first. Having established on that one should strive on to develop right view of the four noble truths.

When explaining right view of the four noble truths, the four noble truths also should be explained. However, since it has been explained in the book named "*Caturārya satyaya*" by us, it is not explained here in details.

The factors of the path are twofold as mundane and supra mundane. In the Discourse of the Analysis of the Path, it has been mentioned in combined manner without this exposition. In the supra-mundane level, all path factors arise together as a cluster, simultaneously. In the mundane

consciousnesses, all eight factors of the path do not arise together. In such mundane consciousnesses these five; right view, right intention, right effort, right mindfulness and right concentration arise together. In some consciousnesses only four factors arise even without the factor of right intention. According to purity of morality (*sīlavisuddhi*), these five factors are added with one of the three factors; like right speech, and thus arise six factors of the path together. For some supra mundane consciousnesses there arise seven factors of the path; except right intention. In case of mundane level, only one factor of the path arises in such consciousnesses.

Right view or right knowledge of the four noble truths also in case of mundane level, do not arise all the four simultaneously. Therefore, in case of mundane level, right view that sees the noble truth of discomfort is one and the right view that sees the noble truth of arising of discomfort is another. Right view that sees the cessation of discomfort is still another and the right view that sees the path heading to the cessation of discomfort is completely another.

For the practitioner who strives to arouse right view, the first factor of the path arises the knowledge of discomfort or right view when learning the truth of discomfort, practicing and contemplating upon it again and again and sharing it with other.

The second right view, which is known as the knowledge of the arising of discomfort, arises when the truth of the arising of discomfort is learning, contemplating and sharing with others.

The third right view that which is known as the knowledge of the cessation of discomfort arises when it is learning, contemplating and sharing with others.

The forth right view that which is known as the knowledge of the path heading to the cessation of discomfort arises when it is learning, contemplating upon and sharing with others.

In this manner, right view that arises separately in the mundane level develops gradually in such a way and when arises at the supra mundane path consciousness combining with the other factors of the path arises together as the realization of the Four Noble Truths at the supra mundane level.

According to the Dhamma, right view is the mental state of wisdom that was explained earlier as the factor of investigation as a road to power, spiritual faculty of wisdom, spiritual power of wisdom and the factor of enlightenment of the investigation of the Dhamma.

## 7.2. Right Intention (*Sammā Samkappa*)

“And what monks, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.”

*(Katamo ca bhikkave sammā samkappo? Yo kho bhikkave nekkhamma samkappo. avyāpāda samkappo, avihinsā samkappo. ayam vuccati bhikkhave sammā samkappo)*

Intention (*samkappa*) is another term for contemplation or thinking. There are numerous intentions among beings in the world. Among them the intention of renunciation, the intention of non ill will and the intention of non violence are the three right intentions of the noble eightfold path. They are also called as applied thought (*vitakka*) of renunciation, applied thought of non ill will and the applied thought of non-violence.

These beings are bounded in *samsāra* with the bonds of craving with a lot of demerits done in the present, past and with tendency to do endless demerits in the future as well which cause to be reborn in hells again and again and the nature of experiencing birth, decay, disease, death, sorrow and lamentation etc. Those who have knowledge and wisdom to understand the danger of this state contemplate to be released from the arisen unwholesome things and to be free from the bond of craving like a person who is in the midst of a wild fire, a person who is in a prison, a person who is

besieged by a band of enemies, or like a fish that was entrapped in a trap or a bird caught in a cage.

The Intention of renunciation is the thought of wise persons who contemplate to be released from the bond of craving.

Moreover, the thought of renunciation of properties such as giving alms, the renunciation from sons and daughters, or referring to the state of going forth and dwelling in the woods and associating the secluded places and contemplation on practicing both serenity and insight are called the intention of renunciation.

The thoughts of obtaining wealth and properties, wife and children, food and drinks, vehicles or regarding dancing, singing or to be born in heavens in the future are called sensual thoughts (*kāma vitakka*). Sensual thought is the way to extend *samsāra*. The thought of renunciation destroys and abandons sensual thoughts and it is the opposite of sensual thought. The intention of non ill will is the thought of welfare and loving friendliness towards other being and individuals. The intention of hatefulness to destroy other beings and individuals is the applied thought of ill will (*vyāpāda vitakka*). The intention of non ill will is the opposite thing that destroys and abandons the thought of ill will.

Non-violence is the intention of compassion to free others from discomfort. The thought of giving discomfort to



others is the thought of cruelty (*vihimsa vitakka*). The intention of non-violence is the opposite of the thought of cruelty which destroys and abandons the thought of cruelty.

In accordance with the Dhamma, this right intention that which is threefold like the intention of renunciation is one of the mental states of the 52 mental states. Normally, all mental development based on serenity and insight are against the threefold applied thoughts like sensual thoughts. The thing to be done for the development of the factor of the path of right intention is the engagement of meditation. Since the applied thought of the practitioner who is endowed with the consciousness of meditation abandons sensual thoughts it becomes the intention of renunciation. Since it abandons ill will it becomes the intention of non ill will and it becomes the intention of non-violence because it abandons the thought of violence. The factor of the path of right intention that temporary destroys the causes of sensual thoughts and endowed with consciousness of meditation gradually develops in the object of meditation. And at the time of the arising of the supra mundane consciousness, it abandons the three causes: such as sensual thoughts and combined with the other factors of the path it arises as supra mundane state.

In the world, the majority are those who are full of sensual thoughts and those who have more and more thoughts of ill will and cruelty are the less. Even the thoughts that arise for the monks who have thoughts of building temples, raising disciples and making delightfulness of the

devotees are also mostly sensual thoughts. There is nothing to say about the arising of sensual thoughts for laypersons. These thoughts, which arise, for the monks to build temples etc. perhaps may be the thought of renunciation, non ill will and non-cruelty. The thoughts that arise for laypersons to raise and feed their wife and children etc. are always sensual thoughts.

One who is full of sensual thoughts should practice and develop meditation on repulsiveness in order to abandon it and develop the intention of renunciation. Contemplation on danger of sensual thoughts is also good.

One who is full of thoughts of ill will should practice and develop *metta* (loving friendliness) in order to abandon it and contemplation on dangers of ill will is also good.

One who is full of thoughts of cruelty should practice and develop meditation on *karunā* (compassion) in order to abandon it and develop the thought of non-violence is also good.

The thought of sensual pleasures, thought of ill will and the thought of cruelty are called wrong intentions or wrong thought. They are unwholesome thoughts.

### 7.3. Right Speech ( *Sammā vācā* )

“And what, monks, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.”

*(Katamā ca bhikkhave sammā vācā? Ya kho bhikkhave musāvādā veramani. Pisunāya vācāya veramani. Pharusāya vācāya veramanai. Samphappalāpā veramani ayam vuccati bhikkha ve sammā vācā)*

This shows that abstinence from the fourfold verbal misconduct like false speech is, right speech in the factor on the path. This path factor of right speech, though one in accordance with the Dhamma, is fourfold in accordance with its refraining of misconduct as abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech and abstinence from idle chatter.

In the mundane state the practitioner refrains from consciousness of false speech, refrains from divisive speech from another consciousness, refrains from harsh speech from another consciousness and refrains from idle chatter from another consciousness. Therefore, the same one factor of the path of right speech, at the beginning arises as fourfold factor separately. The supra mundane path consciousness arises as one factor of the supra mundane state in order to abandon all the four verbal misconduct together (In order to understand

the explanation of false speech, please read "*Bauddhayāge Athpotha*- the Manual of Buddhist by us).

#### 7.4. Right Action (*Sammā Kammanta*)

“And what monks, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called right action.”

*(Katamo ca bhikkhave sammākammando? yā kho bhikkhave pānātipātā veramani. Adinnādānā veramani. kāmesu micchācārā veramani*<sup>2</sup>. *Ayam vuccati bhikkhave sammākammando)*

This shows that the nature of abstinence from the threefold bodily misconduct like abstinence from killing is the factor of right action of the path. Since the description of these actions like killing could be understood from the book of 'The Manual of Buddhist' here it is not explained. At the beginning the practitioner refrains from killing etc. from another consciousness, refrains from taking that which is not given from another consciousness, refrains from sexual misconduct from another consciousness. Therefore, this factor of the path of right action is threefold as abstinence from killing, abstinence from taking that, which is not given, and abstinence from sexual misconduct. At the moment of supra

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<sup>2</sup> As Ven. Maha Nayaka Thero, the author, says for this context 'Abrahmacariya veramani' has been used in the new edition of the Samyutta Nikaya instead 'kamesu micchacaara' which is not found anywhere else. Therefore, without any hesitation, the author uses "'kamesu micchacaara veramani", thinking that it must be a mistake of the editors.

mundane path as the abandonment of defilements that cause for the performance of three kinds of unwholesome like killing it combines with other factors of the path and arises as one thing, i.e. the supra mundane state.

### 7.5. Right Livelihood ( *Sammā Ājiva* )

“And what, monks, is right livelihood? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.”

*(Katamo ca bhikkhave sammā ājivo? idha bhikkhave ariya sāvako micchā ājivam pahāya sammā ājivena jivikam kappeti. Ayam vuccati bhikkhave sammā ājivo)*

For those who see this in its superficial level see that it is the right living or righteous life. That is not a factor of the path. It becomes right livelihood only if one refrains from wrong conduct for living. Some perform unwholesome deeds in relation to show their skills or to take revenge etc. Refraining from such verbal misconduct is the nature of the factor of the path of right speech. The nature of refraining from killing etc. that perform to show skills etc. is the factor of the path of right action. Refraining from bodily and verbal misconduct for living and other unsuitable actions is right livelihood of the factor of the path.

Right livelihood is to be explained both laypersons and the monastic separately. For the laypersons refraining from bodily and verbal misconduct and unrighteous trades is the right livelihood. But for the monastic; purification of right livelihood is not completed only in such a way. The monastic right livelihood is included the refraining from wrong way of earning, cunningness, and refraining from wrong livelihood of beast science etc. (*Tiracchinavijjā*)

Refraining from wrong livelihood of wrong way of earning is the twenty types of wrong way of earning such as giving timber; kindling, reeds, bamboo, flowers, and fruits etc. to the devotees with the intention of pleasing and gaining things from them. Refraining from them is the right livelihood. The twenty types of wrong earning are explained in the book of 'The Manual of Buddhist' (*Bauddhayage Athpotha*).

The wrong livelihood of cunningness is explained in the *Mahā Niddesa* with five terms as follows; scheming, talking, hinting, belittling, and pursuing gain with gain (*kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābham nijiginsanatā*).

Of them scheming is also threefold as refusing what is going to be given by the devotees, revealing one's own virtues indirectly, and acting and maintaining the postures to depict one's virtuousness.

When the devotees are trying to give something like food and drinks, in order to gain more and more by deceiving them some cunning monks say, " 'We do not want things more than what we need. We do not hoard things. Therefore, better you give them to another place' or referring to some foods like meat or fish say, 'such delicious food like meat and fish are not suitable for monastic. Eating such thing is the way to increase craving. For us who strive to eradicate craving need not things like expensive robes, beds, chairs, linens and lodgings etc.'" In such a way they strive to show that they have no craving and make devotees wonder. Being deceived with such things the devotees thinking, "Oh this *Bhante* is a wonderful one. He is virtuous and should give him something anyhow" and then they strive to give more and more things. When give such things saying, "If we do not receive these things you all have no way to perform meritorious deeds. Since you need to perform merits let me to accept them." Saying so, he receives them all. That is the wrong livelihood of refusing foods etc. by making them wonder.

Some monks strive to show that they are not ordinary ones but with great virtue like having *jhāna* and paths, in order to gain things by pretending though not telling directly. They say, "Those who wear such and such robes are the great monks. Those who use such and such bowls and those dwelling in such and such places are the great and powerful monks." This is how they strive to give hints for people to

understand that they are such virtuous ones. That is the wrong livelihood of hinting.

Some monks in order to guess that they are having some special qualities such as *jhāna* sit on floor and gazed at the floor with still body. When the people arrive them they do not talk even when the people come closer and closer. While talking do not talk naturally but very slow. Strive to show that they do not see them and then talk after a while elapsing time.

When walking on the way just cast down eyes and walks very slowly to pretend that he is a virtuous one. Does not see the persons even thought they are very close to him and does not talk with them. This way of pretending is the wrong livelihood of maintaining postures.

Talking (*lapanā*), here means talking to please others to give more and more repeatedly but not to refrain from giving. That is also a wrong livelihood of gaining requisites. There are also various means to gain. Some monks when the people visit the temple talk like "Ah...gentleman, good that you have visited us for an invitation. On what day is your ceremony" etc. and gain requisites.

Some strive to show their association with high rank persons like ministers and the members of parliament saying, "That particular honorable minister, particular honorable MP



or honorable lady is one of our devotees and often visit us and take care us", saying so they gain requisites from others.

Some monks strive to praise and please people who visit them and gain requisites. Some talk like "As I remember, those days during this month you did some meritorious deeds at home, in this year still you couldn't do it, may be not enough time right? But you know, such good things should not be neglected" etc. and talk in such a way to compel them to perform a ceremony like *dāna* and gain requisites.

Some say, "We know well that whatever you get something specially you never forget us." and in such a way pleasing them and gain requisites.

Some when the people come to the temple just talk with them to tally with them and to please them regardless of the Dhamma or the truth and then gain requisites.

Some monks strive to promote laypersons by demoting themselves and gain requisites.

Some talk and strive to please them either telling them lies or true and gain requisites.

Some try to console the kids of their devotees and please them and then gain requisites.

All these are the wrong livelihood, which is known as talking (*lapanā*).

*Nemittakatā* means scheming and gaining requisites by using words or action tactfully.

Once a certain monk went to a certain house to take his meal and seated on an appointed seat. The lady of that home wanted to send him away pretending that there is nothing to cook on that day. Saying, "There is no rice to cook today" and she went to her neighbor's home. Then the monk went into the room and he saw a sugar cane, a piece of *jaggery* (sweet palm sugar candy), some pieces of salted fish, and some rice in a jar and a pot of ghee. He then came out and sat on the seat as if he does not know anything.

After a while, the lady returned home saying, "Today is a bad day, no rice to find from anywhere" When she came into the house saying so, the monk said, "It is true good lady, this is why today I saw a sign on the way. I thought I would not get my meal today". The lady then asked, "*Bhante* what is that sign? The monk then said, "Good lady, today on my way I saw a snake like that of the sugar cane on the windowsill. Then I intended to find a stone to hit the snake and I found some pebbles like the pieces of *jaggery* in that jar. Then you know, when I hit the snake with them the snake raised its hood like a piece of salted fish in the jar and you know its teeth were like that of the rice in the jar and then I saw the flowing of foam from the mouth of the irate snake

exactly like ghee in that pot. Good lady this is the sign that I saw today". With this, the lady realized that this monk could not be deceived and gave the sugar cane first and then she cooked some rice and gave him with salted fish, ghee and *jaggery*. In this manner gaining requisites using words of deception is called wrong livelihood of scheming.

*Nippesikatā* means wrong livelihood of gaining things from people by suppressing them and insulting them. Therefore, some people though do not want to give but because of the fear of insulting they give. Some monks disgrace and reproach such people who do not give *dāna* and make them feel shameful and gain requisites. They insult them saying, "You have no religion. You are not going to die; going to take wealth to the next world or else sarcastically say, "why not, what you are talking, he has given a lot, he is a great philanthropist, how much he has given etc. and he is not a person who is not giving. Through that he always say 'no' to others" etc. thus ridiculed him. Not only that, he spreads his ill nature all over. Gaining requisites in this manner by suppressing the people is called wrong livelihood of belittling.

The wrong livelihood of pursuing gain with gain (*lābhena lābham nijiginsanatā*) means, exchanging things from one another and gaining better one and better requisites from others.

- **Wrong Livelihood of Beast Science**

In this dispensation of the Buddha there are eight types of science, which are highly praised. Those eight can be understood from the places where the virtue of "endowed with knowledge and conduct" of the Buddha is discussed. (Please read the book "*Suvisi Maha Gunaya*" by us).

There are many types of science in the world for gain and fun and they are even for some extent hindrances for the attainment of *Nibbāna*. In this dispensation of the Buddha, they are called beast science. In the *Brahmajāla Sutta* [D.N. Sutta N0.1] etc. there are three kinds of morality namely; short section on morality, middle section on morality and large section on morality (*cula sīla*, *majjhima sīla*, *mahā sīla*).

When explained the large section on morality, it is explained many types of beast science such as palmistry, divining by signs, portents, dreams, body marks, mouse-gnawing, fire-oblations, oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house and garden-lore etc.

(*Angam nimittam uppādam supinam lakkhanam musikacchinnam  
aggihomam dabbihomam thusahomam kanahomam tandulahomam  
sappihomam telahomam mukhahomam lohita homam angavijjā  
vatthuvijjā khattavijjā...*)

Gaining requisites from such things is the wrong livelihood of beast science. Since beast sciences are many, here we do not explain them. Those who wish to read them can read either from the *Brahmajāla sutta* or *Sāmaññaphala sutta* of the *Digha Nikāya* or *Suvisi Maha Gunaya* by us.

Refraining from these entire wrong livelihoods and observing the precepts appointed for the right livelihood is the right livelihood for monks.

This path factor of right livelihood is also at the state of mundane level arising separately as a cause to refrain from killing etc. At the moment of state of supra mundane path it combines with other ways and abandons all misconducts one by one.

Right speech, right action, and right livelihood, these three factors of the path are the three-abstinence of mental states in the *Abhidhamma*. The abstinences are mental states, which are devoid and unwholesome.

The abstinences are threefold as abstaining from evil as occasion arises considering one's birth, age, education, etc. (*sampatta virati*), abstaining from evil in accordance with one's observances (*samādāna virati*) and abstinence of an noble discipline by completely eradicating all the roots of evil (*samuccheda virati*).

What is called *sampatta virati* is without any precondition of thinking 'I will refrain from these evil deeds' or 'I never do this type of evil deeds' or observing any such things, simply refrain from doing evil things when the time arises to commit evil deeds by thinking of one's own unsuitability of such evil deeds to a person at that age or the level of education etc. As an example for this we can cite the story of *Cakkana* who lived in this Island [Sri Lanka].

*Cakkana* was a young gentleman. At his young age his mother was gravely ill. The indigenous doctor prescribed some rabbit-meats for her as a medication. Then his older brother asked him to go to the paddy field and get some rabbit-meats. In the field there were tender leaves of rice and the rabbits used to come there to eat them. One innocent rabbit having seen *Cakkana*, started to flee from him. Unfortunately, it was caught with a creeper and cried bitterly as '*kiri kiree*'. Having heard of this sound of the rabbit *Cakkana* went there and thought to kill the rabbit for his mother. However, within a fraction of a second, a thought arose in him that it was not good. "Why should I kill this innocent little one just to save my mother's life and what is the meaning of taking life to save a life?" he thought. Then he released the rabbit and went back home. When he went home his older brother asked him whether he has gotten some rabbit-meats. *Cakkana* then told them the story of the innocent rabbit that was caught in the vine. Yet his older brother was not happy and scolded him. Then *Cakkana* went to his mother and made an asseveration of truth. "*From the time of my*

*birth, I have never killed a being intentionally. This is a truth, nothing but truth. By the power of this truth, may my mother's ailment cease!"* He asseverated and immediately the mother's ailment ceased.

Those who have observed precepts saying, "I do not commit this type of unwholesomeness and refrain from this kind of unwholesome action" and abstain from such things is called *samādāna virati*. As an example for this a story of a farmer, which took place in the mountain of the North *Wadunna* in this Island of Sri Lanka, is given. This is the story.

This farmer who lived in the North *Wadunna* observed five precepts from a very reverend monk named *Ven. Pingala Buddharakkhita of Ambariya Vihāra*. One day he went to the paddy field and plowed the field. However, while he was having a nap after lunch he lost one of his bulls. Then he went into the woods seeking the bull. Unfortunately, while he was in the woods a python caught him. In his hand he had a sharp knife. With that he could easily cut up the python into pieces and escape from it. Even he thought of doing so first. However, later, he thought, "No I should not do it. A venerable teacher gave me precepts. I should not break the precepts." By this time, the python was coiling him from his legs upwards and the pain was quite unbearable. However, he endured it and finally determined "Well I will sacrifice my life now but never break precepts". He then in order to prevent the arising thought again and again for killing, he

threw away his sharp knife. Right after that the python released him and sneaked away.

The abstinence that arises together with the supra mundane consciousness is called *samuccheda virati*. With the arising of it the noble persons never think of killing or harming.

Right speech, right action and right livelihood are the three factors of morality in the noble eightfold path. However, morality is not considered a part of the factors of enlightenment. (*Sammā vācam bhāveti vivekanissitam virāganissitam nirodha nissitam vossagga parināṃim. Sammākammatam bhāveti viveka nissitam virāga nissitam nirodhanissitam vossaggaparināṃim. sammā ājivam bhāveti vivekanissitam virāganissitam nirodhanissitam vossagga parināṃim*)

As given here, only the precepts, which guard with the intention of obtaining paths fruition and Nibbāna are included in the factors of enlightenment. Most people protect precepts in order to gain happiness of both in heavens and the human realm. Since that precept associated with rituals is not pertaining to attain *Nibbāna*, it is not included in the factors of enlightenment. Morality of those who have given up the intention of attaining paths and fruitions in this life and wish to gain wealth & properties and attain *Nibbāna* in future life, though not included to the *ādibrahmacariyaka sīla* [morality of genuine pure conduct; consists in right speech, right bodily



action and right livelihood, forms the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> links of the Eightfold Path]of the factors of enlightenment, since there is the expectation of *Nibbāna* it is to be said that in one sense, it can be included to morality of perfection.

#### 7.6. Right effort (*Sammā Vāyāma*)

“And what, monks, is right effort? Here, monks, a monk generate desire for the non-arising of un-arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of un-arisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their non-delusion, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.”

*(Katamo ca bhikkhave sammā vāyāmo? idha bhikkhave bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. Uppannānam pāpakānam akusalāna dhammānam pahānāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. Anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. Uppannānam kusalānam dhammānam thitiyā asammosāya bhiyo bhāvāya vepullāya bhāvanāya pāripuriyā*

*chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. Ayam vuccati bhikkhave sammā vāyāmo)*

Among the factors of the path, right effort is the mental state of energy that was mentioned earlier as right effort, energy as a road to power, energy as a spiritual faculty, energy as a spiritual power, and the factor of enlightenment of energy. Since it has been explained in details in the section of right effort there is nothing special to explain here.

### **7.7. Right Mindfulness ( *Sammā Sati* )**

“And what, monks is right mindfulness? Here, monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness.”

*( Katamā ca bhikkhave sammā sati? Idha bhikkhave bhikkhu kāye kāyānupassi viharati ātāpi sampajāno satimā vineyya loke abhijjhā domanassam. Vedanāsu vedanānupassi viharati ātāpi sampajāno*

*satimā vineyya loke abhijjhā domanassam, citte cittānupassiviharati  
ātāpi sampajāno satimā vineyya loke abhijjhā domanassam,  
dhammesu dhammānupassi viharati ātāpi sampajāno satimā  
vineyya loke abhijjhā domanassam. Ayam vuccati bhikkhave sammā  
sati).*

According to this teaching, right mindfulness as a factor of the path is the four establishments of mindfulness mentioned above. What we called the four establishments of mindfulness is one of the mental states of mindfulness in the 52 mental states. This mindfulness arises at the time of performing skillful deeds in order to gain wealth and properties too. However, mindfulness, which is pertaining to the attainment of *Nibbān*, is considered here, as a factor of enlightenment. At the time of mundane level it is there in the subject of body etc. When it is developed in the subject of body etc. in such a way, it arises at the level of supra mundane and arises as the goal to *Nibbāna* together with other factors of the path.

The explanation of the four establishments of Mindfulness has been given above.

In the above *Pāli* passage we came across the phrase "*Vineyya loke abhijjhā domanassam*" which means having abandoned both covetousness and grief. Here the term "*loka*" should be understood clearly. *Loka* simply means the world. But here it means; body, feeling, consciousness and the mental

phenomena, which are the bases or the objects for the mental state of mindfulness that leads to *Nibbāna*.

For those who think of the body etc. without wisdom arises attachment. With the decaying of them arises repulsion or unhappiness. It is the nature of the ordinary persons that they attach to things, which impinge to their senses. Here repulsion means go against the grain.

It is because of attachment and repulsion that beings are wandering in *samsāra* without escaping from it. Both happiness and unhappiness arise to those who see body etc. as permanent, happiness, auspicious and self. For those practitioners who see head-hairs etc. of the body with mindfulness do not arise attachment or repulsion.

The path to *Nibbāna* is being mindful so that there never arise both attachment and repulsion. Therefore, mindfulness based on wisdom is the right mindfulness of the factor of right mindfulness of the path.

#### **7.8. Right Concentration (*sammā samādhi*)**

“And what, monks, is right concentration? Here, monks, secluded from sensual pleasures, secluded from unwholesome states, a practitioner enters and dwells in the first *jhāna*, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied thought and

sustained thought, he enters and dwells in the second *jhāna*, which has internal confidence and unification of mind, is without applied thought and sustained thought, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third *jhāna* of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth *jhāna*, which is neither painful nor pleasant and includes the purification of mindfulness and equanimity. This is called right concentration."

*(Katamā ca bhikkhave sammā samādhi? Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam piti sukham pathamajjhānam upasampajja viharati. Vitakka vicārānam vupasamā ajjhātam sampasādanam cetaso ekodi bhāvam avitakkam avicāram samādhijam piti sukham dutiyajjhānam upasampajja viharati. Pitiyā ca virāgaa upekkhako ca viharati sato ca sampajāno sukham ca kāyena patisamvedeti yantam ariyā ācikkhanti upekkhako satimā sukha viharati tatiyajjhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa domanassānam atthagamā adukkhā asukham upekkhāsatī pārisuddhim catutthajjhānam upasampajja viharati. Ayam vuccati bhikkhave sammā samādhi).*

When examining the above passage, of its superficial level, it seems that right concentration means the person. But it should not be taken like that. It is a teaching to teach us the *Dhamma* of the person's inner qualities. Such teaching is called, "*Puggalādhittāna desanā*" (the teaching based on individual). There are many such teachings on the Three Baskets (*Tripitaka*).

In short, the meaning of the above passage is that the concentration of the first *jhāna*, the second *jhāna*, the third *jhāna* and the fourth *jhāna* are the right concentration of the factor of the path.

The above four concentrations are also twofold as mundane and supra mundane. Some persons develop mundane concentration in order to be reborn in the *brahma* world etc. Since that concentration is associated with rituals it is not included to the right concentration of the factor of enlightenment. Those who strive to come to the supra mundane path too are also as twofold as practicing of serenity and insight (*Samatha yānika and vipassana yānika*).

Of them those who practice serenity develop *jhāna* only as a means to support to the supra mundane path. Therefore, their four mundane concentration are included to the right concentration of the noble eightfold path. In the discourse of the Analysis of the Path, both preparatory concentration and access concentration, the two sensual sphere concentrations

are not discussed because of the necessity of discussing only the greatest concentration.

The preparatory concentration and access concentration of the sensual sphere of the practitioners of both serenity and insight are the path of right concentration. At the mundane level it is developed even in the *kasina* device and eventually at the time of the arising of the supra mundane consciousness; it merges with the other factors of the path in order to arise as the goal to the attainment of *Nibbāna*.

### **8.1. How the Noble Eightfold Path is Grouped into the Three Aggregates**

In this dispensation of the Buddha there are three factors such as morality, concentration and wisdom to be aroused and developed for the attainment of *Nibbāna*. Morality, though one in its nature, there are many discrepancies. Having collected numerous types of morality it is simply called the aggregate of morality. Concentration and wisdom are also numerous in its form. Having collected various kinds of concentrations it's called the aggregate of concentration. Numerous kinds of wisdom have been put into one and it's called the aggregate of wisdom. According to the *Cula Vedalla Sutta of the Majjhima Nikāya*, in the Noble Eightfold Path; right speech, right action and right livelihood are the aggregate of morality (*Yā cāvuso visākha sammā vācā, yo ca sammā kammanto yo ca sammā ājīvo ime dhammā silakkhandhe sangahitā*)

This morality consist of the noble eightfold path is the eight life time precepts ( *Ajiva atthamaka sīla*)

Though administering this precept of the eight-lifetime precept, it's quite difficult to observe and guard this precept as the daily precepts to the persons who have not completely cut off defilements. The five precepts, which is the daily precept of the ordinary persons, have been arranged only with the four precepts from this eight life time precept. The eight precepts, nine precepts, and the ten precepts are also having been composed only with these four precepts. Even the precepts for the novices have been arranged only with these four precepts.

The greatest precept which has many different precepts is the precepts of higher ordination (*upasampadā sīla*). In that *sīla* also has no training precepts for the verbal restrain as refraining from frivolous talk (*samphapalāpa*). In accordance with that even for the precepts of the monks and nuns who are engaged in monastic life to attain *Nibbāna* have not been included all the precepts of the eight lifetime precepts.

In accordance with many a discourse in the Three Baskets, as well as in the commentaries, the five precepts are the daily precepts.



According to the commentary, the precept of the stream enterer, which is called *ariyakānta sīla*, the precept that which is dear to the noble ones, is also the five precepts.

Though the eight life time precepts are included in the noble eight fold path, the noble eightfold path is to be developed and cultivated with the establishment of either of five precepts, eight precepts, or the precepts of the higher ordination and developing the practicing of *vipassanā*. When practicing *vipassanā*, one abandons wrong speech, wrong action, and wrong livelihood and develops the factors of the path of right speech, right action and right livelihood.

That is how one who has achieved the first path of stream entry becomes the one who possesses of the pristine pure in morality which is dear to the noble one and conducive to the concentration (*ariya kantehi sīlehi samannāgato hoti*).

That happens not because of observing morality, but because of the eradication of defilements and reaching the state of impossibility of doing any evil unwholesome deeds, like taking life. In the first discourse of the Buddha, the setting of the motion of the wheel of the Dhamma (*Dhammacakka pavattana Sutta*), this has been explained as it gives rise to vision, to knowledge, leads to peace, to direct knowledge, to enlightenment, and to *Nibbāna*. (*Cakkhu karani, ñāna karani, upasamāya, abhiññāya, sambodhāya, nibbanāya samvattati*).

Right effort, right mindfulness and right concentration; these three belong to the aggregate of concentration (*Yo sammā vāyāmo yā ca sammā sati yo ca sammā samādhi ime dhammā samādhikkhande sangahitā*). For the arising of concentration, there should be mindfulness as well. Therefore, mindfulness is included to the aggregate of concentration. For the development of both mindfulness and concentration energy is very much needed. Therefore, energy is also included to the aggregate of concentration.

Right view and right intention, these two things are grouped in the aggregate of wisdom (*Yo ca sammā ditthi yo ca sammā sankappo ime dhammā paññākkhande sangahitā*).

As mentioned in the discourse of *Cula Vedalla*, both right view and right intention are included to the aggregate of wisdom. Right view is the pure wisdom. Since it is supportive to the right view as its conduct right intention as a factor of the path is included to the aggregate of wisdom. The Noble Eightfold Path is grouped into three as morality, concentration and wisdom, in order to show that they are the three Dhamma of the Order. The development of the Noble Eightfold Path is the development of morality, concentration and wisdom, and the development of morality, concentration and wisdom, is the development of the Noble Eightfold Path.

## 8.2. The Supra Mundane Noble Eightfold Path

The Noble Eightfold Path is twofold as mundane path and the supra mundane Path. There is no power of eradicating all defilements totally in the mundane path of the Noble Eightfold Path. It has power only to eradicate defilements temporarily. That is quite weak. The Supra mundane path is more powerful. It is great. It has the power to eradicate all defilements not to arise again in this life as well as the lives come to exist in the future. The one who would establish on morality that has been observed by him and practice on a certain object and develop the thirty seven factors of enlightenments, for him either in this very life or in a life to come would one day arises the supra mundane noble eightfold Path with the maturity of right view etc. as the factors of the Path. There are four stages of the path which arise in the noble one's mind at four different times and they are called:

1. The path of stream enterer
2. The path of once returner
3. The path of non-returner and
4. The Path of the *Arahantship*.

The supra mundane path that arises in the consciousness of the practitioner for the first time is the *sotāpatti* or the path of the stream enterer. The columns of water of the rivers that flow from high places like the *Himālayan* Mountains to the ocean are the streams. They all

flow to the ocean but they have no nature of returning to the starting point. Likewise, the path of stream enterer does never return or stop from the time of entering the path but heading towards the attainment of the element of *Nibbāna* without any residue remaining.

Here non-returning means the defilements that were eradicated from the path of stream enterer will never return and the person will never decline from the state of nobility to the state of an ordinary person. At the same time the future birth of an existence that was ceased with the greatness of the path will never occur again. What is called flowing up to the element of *Nibbāna* without residue remaining is the arising and gradual development of confidence and right view etc. of the mind of the practitioner in whom has arisen the path of stream entry by the power of that path and the attainment of the *Arahantship* without failure. In this manner, since this supra mundane path flows like the stream or a river continuously to the ocean of *Nibbāna* that is called 'the stream'. Therefore in the *Magga Samyutta of the Samyutta Nikāya*, it was enunciated, ***"Sāriputta this noble eightfold path itself is the stream. What is that? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration"***

*(Ayameva hi Sāriputta ariyo atthangiko maggo soto. Seyyathidam? Sammā ditthi, sammā samkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati sammā Samādhi).*

It is said that this stream of the Noble Eightfold Path flows up to Nibbāna continuously. ( *Seyyathāpi bhikkha ve yā kāci mahānadiyo seyyathidam? Gangā, Yamunā aciravati sarabhu mahi. Sabbā tā samuddaninnā samudda ponā samudda pabbārā. Evameva kho bhikkhave, bhikkhu ariyam atthangikam maggam bhāvento nibbānaninno nibbāna pono nibbāna pabbāro*).

According to this above passage as the great rivers like *Ganga, Yamuna, Aciravati, Sarabhu, and Mahi*, are slanting, sloping, bending, towards the ocean, the practitioner who practices this Noble Eightfold Path is slanting, sloping and bending towards *Nibbāna*. The defilement that is completely eradicated through the supra mundane path would never arise again. In order to illustrate that, the following simile is given. "The pot of water which is upside down pours the water only outside but never absorbs inside the pot. Likewise, the practitioner who practices develops, cultivates and makes much of the Noble Eightfold Path would pour out all subtle unwholesomeness and never absorb them internally. (*Seyyathāpi bhikkhave ghato nikkujjo vamateva udakam no paccāvamati. Evameva kho bhikkhave ariyam atthangikam maggambhāvento bahulikaronto vamateva pāpake akusale dhamme. No paccāvamati*).

Entering the Stream of the Noble Path for the first time is called "Stream entry" (*sotāpatti*). The path gained by entering the Noble Path for the first time is the path of stream entry. The person who has entered that or who has generated it in his mind is called "the stream enterer" (*sotapanna*). The

ordinary persons who have once temporarily abandoned defilements by the power of the factors of the path would return again while committing unwholesome deeds or arousing defilements. Therefore, one's morality becomes immorality again.

Formerly, well-concentrated ordinary person becomes a confused person later. Sometimes, they become even mentally ill balanced. Those who on one occasion were with right view become entirely of opposite, i.e. wrong views. Being wise, they become unwise. Having gained *jhāna* and reached the end of existence (*bhavagga*) they then come down again to the heavenly or human realm. Not only that, they return to the state of animals, hungry ghosts, and even to the hells as well.

The Noble individual who has entered the Noble path by abandoning the defilements through that particular path, since those defilements will not arise again in the interim of the existence will never become immoral. Never become confused. Never become one with wrong views. Never go to hell. That is their nature of never returning. For the Noble One's, the factors like confidence develop gradually. Therefore, they come to the paths and fruitions one by one and finally experience the bliss of *Nibbāna*.

The Noble person who wanders in *samsāra* too visits from heaven to heaven and *brahma* world to *brahma* world and

finally reaches the climax and enters the city of *Nibbāna*. That is the greatness of the supra mundane path.

### 8.3 The Eight Streams

The Noble Eightfold Path, as a stream that flows to the ocean of *Nibbāna*, though one in general, in its portrayal there are eight streams. They are:

1. The stream of right view
2. The stream of right intention
3. The stream of right speech
4. The stream of right action
5. The stream of right livelihood
6. The stream of right effort
7. The stream of right mindfulness
8. The stream of right concentration.

From the time of removing the dusts of the eye, the person can see whatever he likes, whenever he likes and whichever the way that he likes. Likewise, for the noble person who has aroused the supra mundane right view and removed the darkness of ignorance which covers the truths, from that time, can see the Four Noble Truths as he likes whenever and whatever the time he wishes for. He can see the nature of impermanence etc. the three characteristics of all existences and all conditioned things. That force is the force in the noble person, which is the stream of right view.

It gradually develops up to the attainment of *Arahantship* and comes to the end with the attainment of *Nibbāna* without any remnants of the aggregates (*anupadisesa Nibbāna*). It flows to the development up to the attainment of *Arahantship* and the persists of it until the final element of *Nibbāna* without any remaining aggregates.

What is called the flowing of the stream of right intention up to *Nibbāna* is the intentions of renunciation from sensual pleasures and *samsāra*, the intention of providing comforts to other beings and the intention to free other beings from suffering and arousing such good intentions from birth to birth. What is called the flowing of the stream of right speech, right action, and right livelihood is the development of the nature of preventing evil conducts and wrong livelihood of the mind of the noble individual up to the attainment of *Arahantship*, which was arisen at the moment of supra mundane path as the power of the factors of the path.

Similarly, right effort, right mindfulness and right concentration which arise at the moment of path perform their respective functions and flow continuously up to the attainment of *Arhantship* and to the complete cessation of defilements and attain final *Nibbāna* without any remaining of the aggregates.



### 9.1. The Factors of the Stream Enterer

The first Noble Individual, the stream winner, who enters the stream of the Dhamma with the realization of the Four Noble Truths and completely abandons the personality-belief and all doubt about the triple gem and enters the path for the first time as the stream winner has four factors. They are given in the *Sotāpatti Samyutta of the Samyutta Nikāya* as follows.

1. Unwavering confidence in the Buddha
2. Unwavering confidence in the Dhamma
3. Unwavering confidence in the Sangha
4. Pristine pure Noble *Sīla* which is dear to the Noble Ones and conducive to concentration

*(Buddhe aveccappasādena samannāgato hoti, Dhamme aveccappasādena samannāgato hoti, Sanghe aveccappasādena samannāgato hoti, ariyakantehi sīlehi samannāgato hoti)*

The stream enterer has the unshakable confidence in the Buddha, Dhamma and the *Sangha* and he has the *ariyakanta sīla*. This *Ariyakanta sīla* means the five precepts. For the Noble individual, five evils to conduct are unpleasant and five precepts are pleasant. Therefore, they never break five precepts. Since the five precepts are dear to the Noble Ones, it is called *Ariyakanta sīla*. Those four qualities well established in the stream enterer but not in the ordinary persons are called the factors of the stream enterer. There are four factors

to be a stream enterer or to enter the path of the stream entry. They are also called the factors of the stream entry. We come across those four in the *sotāpatti samyutta of the Samyutta Nikāya* as follows.

1. Association with good persons as a factor of stream enterer
2. Listening to the True Dhamma as a factor of stream enterer
3. Wise attention as a factor of the stream enterer
4. Living in accordance with the Dhamma as a factor of stream enterer.

(*Sappurisa samsevo sotāpattiyangam, Saddhamma ssavanam sotāpattiyamgam, Yonisomanasikāro sotāpatti yamgam, Dhammānudhamma patipatti sotāpattiyamgam*).

## **9.2. The Difference between the Universal King and the Stream Enterer**

The universal king who dominates the four continents of the world and after death will be reborn in the heaven *Tavatimsa* and enjoys life with the retinue of nymphs gratifying the five codes of sensual pleasures in its highest form in the *Nandana* grove.

However, he does not possess of the four qualities, which one is prevented from falling into hells. Therefore, he is not free from hell, animal realm, and hungry ghosts. Though

he enjoys life in the heaven he has the tendency to be reborn in hell.

The noble follower of the Buddha though going from house to house for alms wearing the rag robes has those four [qualities, which](#) prevent him from future rebirth in hell. Therefore, that noble follower of the Buddha is free from hell. In this manner, he lives, as a person free from hell and it is the greatness of the state of stream enterer.

*(Kincāpi bhikkhave rājā cakkavatti catunnam dipānam issariyādhipaccam rajjam kāretvā kāyassa bheda parammaranā sugatim saggam lokam upapajjati. Devānam tāvatimsānam sahaavyatam. So tattha nandana vane accharāsamghā parivuto dibbehi panchakāmehi samappito samamgibhuto parivareti. So catuhi dhammehi asamannagato. Atha kho so aparimuttova nirayā. Aparimutto tiracchana yoniyā. Aparimutto pettivisayā. Aparimutto apāyaduggati vinipātā.*

*Kincāpi bhikkhave ariyasāvako pindiyālopena yāpeti. Nantakāni dhāresi. So catuhi dhammehi samannāgato. Atha kho so parimutto nirayā. Parimutto tiracchāna yoniyā. Parimutto pettivisayā. Parimutto apāyaduggati vinipātā...)*

### 9.3. The Different kinds of Stream Enterers

There are three kinds of stream enterers. They are;

1. The stream enterer who will be born in *samsāra* only for maximum seven times ( *sattakkhattu parama* )
2. The stream enterer who wanders in *samsāra* either one or two times ( *kolamkola* )
3. The stream enterer who will be born in human realm only one time and attains *Nibbāna* ( *Ekabīja* )

In this dispensation, there is one individual who enters the path by cutting off the first three fetters; personality-belief, doubt and clinging to rules and rituals and no nature of rebirth in hells, destined to attain *Nibbāna* and with the completion of the next three paths [once returner, non-returner and *Arahantship*] definitely realizes the Four Noble Truths. Such a person will be born either in heaven or in human realm for seven times and within seven lifetimes completes his *samsāric* journey. That person is called *sattakkhattuparama*.

(*Katamo ca puggalo sattakkhattuparamo? Idhekacco puggalo tinnam samyojanānam parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. So sattakkhattum deve ca manusse ca sandhāvitvā samsarivā dukkhassantam karoti. Ayam vuccati puggalo sattakkhattu paramo*)

Among the stream enterers, there are some who are born all the seven times respectively in the heavens and finally attain *Arahantship* and pass into *parinibbāna*. Some are born all the seven times only in human realm and the 7<sup>th</sup> time attain *Arahantship* and pass away into *parinibbāna*. Some are

born both in heavens and human realm and finally attain *Arahantship* and pass away into *parinibbāna*. According to the commentary of *Puggala paññatti*, the above passage shows us the person who is born both in heavens and human realm seven times will be born either in heaven or human realm seven times. However, we assume that it is incorrect to take as either both world or in one of them. Some teachers say that there are seven spontaneous births in heavens and seven womb-born in human realm for the stream enterer.

According to the commentary of *Sammohavinodani*, it is emphasized that such person will not be born for the 8<sup>th</sup> time. The stream enterer is not born mere their seven times only in the sensual world. But he is born in material sphere and immaterial sphere as well more than seven times.

(*Sattame bhavē sabbākārena pamādavihārino'pi vipassanāñānam paripakam gacchati. Appamatake'pi ārammane nibbindintvā nibbutim pāpunāti. Sacehissa sattame bhavē niddam vā okkamantassa parammukham vā gacchantassa pacchato thatvā tikhinena asinā kocideva sisam pāteyya, udaye osādetvā māreyya, asanī vā panassa sīse pāteyya, evarupe'pi kāle sappatisandhikā kālakiriyā nāma na hoti, arahattam patvāva parinibbāti*)

It is because of the power of the path of stream entry that he does not reborn in the sensual sphere more than seven times. Birth in the material sphere takes place as the power of *jhāna*. Among the stream enterers there are some who are more and more interested to be reborn in the cycle of *samsāra*.

They go from heaven to heaven upward developing *jhāna* and enter the *brahma* world and then there too they are born in different levels and reach the state of no juniors (*akanitthakā*) and pass away.

According to the commentary of *Puggalapaññatti*, *Anāthapindika*, the great millionaire; *Visākhā*, the great devoted Lady; the two sons of deva *Cularatha* and *Mahāratha*, the son of the deva *Anekavarna*, *Sakka* the head of gods, the son of deva *Nāgadatta* will be reborn in heavens and *brahma* world gradually and finally pass away into *parinibbana* in *Akanitthaka* the pure abode. It is in order to show the power of the stream enterer that it is said that he does not be reborn more than seven times in *samsāra*. If the stream enterer would not be able to arouse *jhāna* he would not be reborn more than seven times in *samsāra*.

Who is *kolamkola*? In this dispensation, some completely cut off the three fetters like personality-belief and enter the noble path of the stream, get free from hell and destined to attain *Nibbāna* and in future definitely attain enlightenment (*sambodhi*). He wanders either two or three times in the sensual sphere and come to the extirpation of all suffering. Such a person is called *Kolamkola*.

(*Katamo ca puggalo kolam kolo? Idhekacco puggalo tinnam samyojanānam parikkhayā sotāpanno hoti. Avinipātadhammo niyato sambodhiparāyano. So dve vā tīni vā kulāni sandhavitvā*

*samsarivā dukkhassantam karoti. Ayam vuccati puggalo kolamkolo)*

Though it is said here that it is either two or three existences in general, it is to be understood that those who become stream enterers and attain *Arahantship* in between their third and the sixth existences are to be taken as *kolamkola*.

Who is *Ekabīja*? In this dispensation there is an individual who completely cuts off the three fetters and comes to the noble path, definitely not be reborn in hell in future, definitely enters the next three paths. He will be reborn in the human realm only one more time and being freed from suffering attains *Nibbāna*. That one is called *ekabīja*.

*(Katamo ca puggalo ekabījo? Idhekacco puggalo tinnam samyojanānam parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. So ekayeve mānusakam bhāvam nibbatteto dukkhassantam karoti. Ayam vuccati puggalo ekabīji).*

In accordance with the *Puggalapaññatti* both *sattakkhattuparama* and *kolamkola* have been explained as those who are born in human realm and the heavens. *Ekabīja* person has been introduced as the person who will be reborn in human realm only one time. Those three persons; *Sattakkhattuparama*, *kolamkola* and *ekabīja* become 12 kinds according to the four modes of practice. Those 12 become 24 when multiplied by confidence and wisdom. In accordance with that there are 24 stream enterers [12x2=24].

#### **9.4. The Defilements Exterminated from the State of Stream Entry**

With the arising of the state of stream entry, because of the greatness of it, personality-belief, 62 types of wrong views and the 16 types of doubts will exterminate. [Doubt though 8 types in general; here it is given as in M.N. *sabbāsava Sutta*. For further explanation, Please read "*Keles ekdahas pansiyaya*" by this same author] When views of doubt is exterminated the four consciousnesses which arise together with them and the consciousness of doubt and all mental states connected with these five kinds of consciousnesses will exterminate. The four unwholesome consciousnesses that are free from views and the two consciousnesses that are based on hatred are also attenuate and extirpated through the path of stream entry. That means the extirpation of the gross part of those unwholesome things, which cause to be reborn in hell.

Though there arise other defilements that are different from the doubt of views in the stream enterer's mind they never arise as often as the ordinary person's mind. They arise only seldom. Those too are not that gross as that of the ordinary person. Therefore, though arises lust in the stream enterer's mind he never goes to others wives. Though in him arises greed he never steals from others. Though in him arises hatred neither kills nor gets others to kill beings. What we called the extirpation as attenuation means the extirpation of the gross form of defilements.



### 10.1. The Once Returners

When practiced and developed *vipassanā* by the stream enterer in order to reach the next path either in this life time that he attained the stream or after this life arises the supra mundane eight noble path more intensely and greatly. That is the path of once returner through which extirpate mere defilements.

Once returner means the individual who visits only once to this human realm or to the sensual sphere. Whether he visits or not once to the human realm or the sensual sphere, as he has that nature, he is called once returner. There are more once returners who never come to this world even for one time. This is how once returner is described in the *Puggalapaññatti*.

“Who is once returner? In this dispensation, the individual who completely cuts off the first three fetters and attenuates lust, hate and delusion and becomes the once returner and comes to this world only one time to be reborn in order to make the end of suffering is called once returner.”

*(Katamo ca puggalo sakadāgāmi? Idhekacco puggalo tinnam samyojanānam parikkhayā rāga dosa mohānan tanuttā sakadāgāmi hoti sakideva imam lokam āgantvā dukkhassantam karoti. Ayam vuccati puggalo sakadāgāmi)*

There is one individual who attains the fruition of once returner in this world and pass away into *parinibbāna* over there in the heaven (*Tatta patvā tattha parinibbāyi*). There is another individual who attains the state of once returner here in this world but reborn in heaven and pass away into *parinibbāna* there (*idha patvā tattha parinibbāyi*) There is another person who having attained the state of once returner in the heaven reborn here in this world and pass away into *parinibbāna* here (*Tattha patvā idha parinibbāyi*). There is another person who attains the state of once returner here and reborn in the heaven and thereafter departed there and reborn in human realm and passes away into *parinibbāna* here (*idha patvā tattha nibbattitvā idha parinibbāyi*).

In this manner there are five kinds of individuals of once returner. Of the five only the 5<sup>th</sup> one comes to this world to be reborn as a once returner. The rest of them are not ever reborn in this human realm. However since they all have the fetters to be reborn in human realm they all are called "once returners."

## **10.2. The Defilements Destroyed by the state of Once Returner**

There is no defilement that is entirely destroyed without any remaining residue at the state of the path of once returner. What happens here is the attenuation of greed, hatred and delusion. At the state of stream entry too, he destroys greed hatred and delusion as attenuation of them.

What is attenuated as the stream enterers are the defilement that causes the appearance of hells. When the time arises, intense lust arises in the stream enterers too. Therefore, they too have wives and children. However, the once returners haven't got them in such intense manner.

According to the sub-commentary of the compendium of *Abhidhamma*; *paramatthadipani*, once returners never have sexual relations. In the same sub-commentary it is said that *Ven. Mahā Siva* accepted the sexual relations of once returners and it has been refuted in the great commentary and the Buddha has declared celibacy of *Isidatta* as once returner at his death bed because he, by that time, had attained the state of non-returner.

Whether he had sexual relations or not; it is an acceptable fact that once Returner has only less and subtle level of greed, hatred, and delusion than the stream enterer.

### **11.1. Non-Returners**

When once returner practices and develops *vipassanā* either in this life or the other life with the development of things like right view with its greatness for the third time, in his mind arises the supra mundane noble path. It is called the path of non-returner. This is how the non-returner is described in the *Puggalapaññatti*.

“Who is the non-returner? In this dispensation there is a certain person who after having destroyed the five lower fetters and reborn and passes away into *patinibbāna* over there in the *brahma* world without returning to this sensual sphere. This individual is called the non-returner. (*katamo ca puggalo anāgāmi? Idhekacco puggalo pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyi. Ayam vuccati puggalo anāgāmi*).

Among the ten fetters personality-belief, doubt, clinging to rules and rituals, sense desire and ill-will are the five lower fetters. Lower fetters mean the fetters through which the beings are fettered in the sensual existence. The individual who has not destroyed the five lower fetters like personality-belief; though lives even in the end of the existences; is attached to the sensual world. Therefore, that individual has the tendency to be reborn in the sensual world. However, since the non-returner has no lower fetters he never comes to be reborn in the sensual world. The non-returner who attains the enlightenment in the sensual world if not attained the *Arahantship* in the same existence having developed *jhāna* will be reborn in the *brahma* world. He attains *Arahantship* over there and passes away but never come to be reborn in the sensual world.

The third Noble person is called a non-returner because he never comes to be reborn in the sensual world. The fetters; clinging to the material sphere, clinging to the immaterial sphere, conceit, restlessness and ignorance are

called the higher fetters. They are the fetters through which beings are born in the material worlds and the immaterial worlds. The individual who has attained the state of once returner is reborn there because he has not destroyed all those fetters. Even though the non-returner who has not attained the material or immaterial *jhāna* earlier, if passed away without attaining the *Arahantship* he will be reborn in the *brahma* world.

The person who destroyed the lower fetters will never be reborn in the sensual world. There are five kinds of non-returners. [They are born in the pure abodes and complete their *samsāric* journey over there. Never come here]. They are:

1. One who reaches *Nibbāna* within the first half of the life in the pure abode ( *antarā parinibbāi*)
2. One who reaches *Nibbāna* after crossing half the lifetime in the pure abode ( *upahacca parinibbāi*)
3. One who reaches *Nibbāna* with exertion ( *asankhāra parinibbāi*)
4. One who reaches *Nibbāna* without exertion ( *sasankhāra parinibbāi*)
5. One who passes up-stream to the highest gods ( *uddhamsota-akanitthagāmi*).

There are two types of cessation (*Nibbāna*).

1. The cessation of defilements
2. The cessation of aggregates.

Of them the difference of the individual of non-returner is given in the cessation of defilement. The cessation of defilement means the cessation of all defilements through the path of the *Arahantship*. The once-returner who attains the *Arahantship* either right after the birth of a pure abode, in the middle of the life-span or in the interim is called *antarā parinibbāi*. There are three types of *antarā parinibbāins*.

1. The one who attains *Arahantship* right after the birth in the pure abode
2. The one who attains *Arahantship* during the life span in the pure abode
3. The one who attains *Arahantship* in the interim there in the pure abode.

The one who attains the *Arahantship* in a pure abode after being born there and after the elapse of interim of life span by reaching the verge of death is called *upahacca parinibbāi* which means one who experiences by reaching the death. There are five *brahma* worlds in which only the non-returners are born. They are namely; *Aviha*, *Atappa*, *Sudassa*, *Sudssi* and *Akanitthaka*. The lifespan of *Aviha* is 1000 eons. Those who attain *Arahantship* after elapsing of 500 eons either

in the 6<sup>th</sup> hundred eon, 7<sup>th</sup> hundred eon, 8<sup>th</sup> hundred eon, 9<sup>th</sup> hundred eon or 10<sup>th</sup> hundred eon are called *upahacca parinibbāins*.

The one who never wants to make striving or suffer for long but attains *Arahantship* with less effort and less exercises is called *Asankhāra Parinibbāi*. The one who makes much effort and much suffering for the attainment of *Arahantship* is called *Sasakhāra parinibbānai*. The non-returner who has the up going stream of thirst (*tanha*) and moving towards the state where there are no juniors (*akanittha*) is called *uddamsota akanitthagamin*. He is born in *Aviha* but unable to attain *Arahantship*. Then departed from there, he is reborn in *Atappa*. Having spent 2000 eons there being unable to attain *Arahantship* there, again will be born in the state of *Sudassana*. After having spent 4000 eons there as unable to attain *Arahantship* will be reborn in the state of *Sudassi*. There having spent 8000 eons and being unable to attain *Arahantship* will be reborn in *akanittha* and gains the *Arahantship* and passes away into *Parinibbāna*. In this manner, though there are only 5 non-returners in general, there are 48 kinds of non-returners in particular. There is a detail explanation about the non-returners in the commentary of *Puggalapaññatti*. Those who wish to read more about them please read it.

### **11.2. The Defilement Destroyed Through the Path of Non-returner**

Of greed, hatred and delusion, what the path of stream enterer destroys is only the gross form, which cause for the birth of hells. What the path of once returner destroys is little more refined defilement. Both greed and hatred represent as sense desire completely destroyed without residue remaining through the path of non-returner. Delusion also becomes more and more refine with it. If mention here as consciousness and mental states, the four consciousnesses which arise as sense desire that are freed from views and the two consciousnesses based on hatred as well as the mental states born together with them are destroyed through the path of non-returner.

### **12. 1.The Enlightened Ones**

While the non-returner practices *vipassanā* for the attainment of *Arahantship*, in his mind arises and develops the factors of the path like right view and at a certain time, the factors of the path arise as supra mundane state which is powerful to destroy all defilements.

That factor of the path, which arises as the great power in the noble one for the fourth time, is called the path of the Enlightened One. The person who has entered that path is called the Enlightened One.



“The person who has completely eradicated clinging to materiality, clinging to immateriality, conceit, restlessness and ignorance without any residue remaining that one is called the enlightened One.” (*Yassa puggalassa ruparāgo aruparāgo māno uddhaccam avijjā anavasesā pahinā ayam vuccati puggalo arahā*)

The arising of the supra-mundane path of *Arahantship* is the termination of the development of the Noble Eightfold Path. That is the termination of the factors of enlightenment too.

For the person who has attained enlightenment have no more things to be done for the attainment of *Nibbāna*. Therefore, *Arahants* are called ‘*katahicca*’ means the one who has done what had to be done. According to the three kinds of liberation, there are three kinds of *Arahants* as well. They are;

1. Liberated through emptiness (*Suññata*)
2. Liberated through signlessness (*animitta*)
3. Liberated through desirelessness (*Appanihita*)

Again, according to their progress of practice, there are four *Arahants* in each group. Thus, there are 12 kinds of *Arahants*.

According to the commentary of *Puggalapaññatti* there are 96 Noble ones. They are as follows:

|                     |    |
|---------------------|----|
| 1. Stream enterers  | 12 |
| 2. Once returners   | 24 |
| 3. Non-returners    | 48 |
| 4. Enlightened Ones | 12 |

|       |   |          |
|-------|---|----------|
| Total | = | <hr/> 96 |
|-------|---|----------|

In another way, in the commentary of Sutta Nipata, we come across 108 kinds of noble ones.

## 12.2 The Defilements Destroyed Through the Path of Arahantship

The defilement as higher fetters clinging to materiality, clinging to immateriality; conceit, restlessness and ignorance which remain in the non-returners mind are completely eradicated through the path of *Arahantship*.

In other words, the four consciousnesses that are freed from views and arise as clinging to materiality, the consciousness which associates with restlessness and their respected mental states are completely eradicated through the path of *Arahantship*.

**Here ends the explanation of the factors of the path.**

When the supra mundane paths like the path of the stream enterer arises, not only the eight factors of the path but

also the 37 factors of enlightenment arise as the supra mundane level.

Thus, it is said that of the factors of enlightenment there are 14 incorporated factors; seven different segments and 37 divisions.

*(Cuddase'va asambinnā - honte te bodhipakkhiyā kotthasato  
sattavidhā - sattatimsappabhedato)*

The 14 incorporated are: mindfulness, striving, intention, consciousness, wisdom, confidence, concentration, rapture, tranquility, applied thought, equanimity, and the three abstinences [right speech, right action, and right livelihood].

The seven different segments are: the establishment of mindfulness, the strivings, the roads to power, spiritual faculties, spiritual powers, enlightenment factors and the factors of the path.

The 37 divisions are:

1. The four establishments of mindfulness
2. The four right strivings
3. The four roads to power
4. The five spiritual faculties
5. The five spiritual powers
6. The seven factors of enlightenment
7. The Noble Eightfold Path.

Among the 37 factors, there are nine (9) factors, which we come across separately. They are: the intention as a road to power, consciousness as a road to power, rapture as a factor of enlightenment, tranquility as factor of enlightenment, equanimity as a factors of enlightenment, right intention, right speech, right action and right livelihood as the factors of the noble eightfold path.

The striving, though one in general, we come across it in nine different places. Mindfulness can be found in eight places. Concentration can be found in four different places. Wisdom in five different places and finally, confidence in two different places as well.

Here it ends the Explanation of the Factors of Enlightenment by the most Venerable Professor Rerukāne Chandawimala Mahānāyaka Mahā Thero.

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